

HUMAN HARMONIES AND THE ART OF MAKING THEM



S. F. SHOREY



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BY
S. F. SHOREY



New York
Desmond FitzGerald, Inc.

HN64

S56

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OCT 10 1914

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THE AUTHOR'S NOTE

THE WAY TO SAMPLE THIS BOOK

THE art of reading becomes an important art to acquire in proportion to the output of printed matter. The ability to fairly estimate the contents of a book before reading it through is a very important part of this art.

The author's preface should help the reader to do this; so also should his table of contents assist in the same way, a thing that they often fail, to any great extent, to do.

Learning from experience that most authors furnish no way to quickly get at the contents of their books, and that for this reason many a book has been read that had better not have been read, also many an excellent book has sunk into oblivion for the same reason; I have prepared, to follow this, not only a preface or outline chapter, but an index digest of each chapter or essay in this book, to enable the one making a preliminary examination to do so as quickly and as accurately as possible.

INDEX DIGEST OF CONTENTS

WE ARE EDUCATIONAL LAGGARDS.

Why we do wrong.
The thing overlooked by educators.
The natural right of all to awakening.
This is all we need.
Our storehouse of educational material.
Right conduct should be educated into the feelings.
Neither selfishness nor unselfishness, but justice.
Our educational power largely latent.
Nature driving us into appreciation.
We are unaware of our possibilities.
Family squabbles can be avoided.
Destruction of the institution of marriage.

WE ARE PRIMITIVE.

All experience is educational.
The teacher and the sport.
Constructive and destructive education.
Few have the power of self-education.
Every person's duty to be an educator.
Ignorant people, stubborn, suspicious, jealous.
Education the short road to problem solutions.
Our theories should be educated into practice.

CAUSE AND EFFECT.

The great teacher, one who can arouse a knowledge-hunger.
Thoughtless, emotional and unsuccessful reformers.
We live in a world of effects.
Causes more deeply hidden.
Successful search for cause.
Sex compatibility.
All trouble the fruit of ignorance.
The foolishness of arguments and bad-tempered discussions.
The less we know the more do we snap, snarl, whine and sulk.
The remedy in our storehouse of knowledge.
Union in our common knowledge, and strength in union.
Transfer of knowledge from books to heads.

The savage felt crowded.
 He who fights his competitors fears them.
 All society props are crutches of a lame mind.

THERE IS PLENTY FOR ALL.

Debt, want and sickness not due to any niggardliness of Nature.
 We can't deliver our productions.
 Abundance of raw material, millions of idle hands and money.
 But we are too ignorant to use ourselves.
 Our system pays for dishonesty.
 This explains human decay.
 We elect men who can subscribe to our dishonesty and foolishness.
 Sickness and poverty due to ignorance.
 Nature's educational supply of funds.
 Better paid teachers, better schools.
 Wisdom, not to know enough to rob, but to know enough not to rob.

THE PENALTY OF DISHONESTY AND WASTE.

Man born a savage, he hates work, likes play.
 Must be fitted to civil life by education.
 Leaders among men, from among boys taught to work.
 Wealthy parents and their degenerate progeny.
 Undirected energy brings trouble.
 The persistence of energy to become constructive.
 The degenerate making of our trouble regulations.
 Laws and lawyers, the puppet products of their immoral surroundings.
 Revolutions the product of suppressed natural expression.
 The shock of reform proportioned to ignorance.

THE PANORAMA OF RACE UNFOLDMENT.

The narrow aspect of life seen from the single viewpoints.
 Specialty, monographic, specific, educated heads.
 Our own little side of the street.
 Individualists, Socialists, Idealists, keyhole views.
 The two poles of knowledge, Nature's motor duality.
 Broad general knowledge and the larger estimates of life.
 The illumination of correlative information.
 The external expressions of internal facts of life.
 The historical unfoldment of life—evolution.
 How friendly relations have sprung up among men by fighting.

Hatred still persisting through lack of mutual understanding.
 Just begun to mix and get acquainted.
 Human differences largely in their forms of expression.
 Most foolishness cures itself by antidote.
 But there is a better way.
 Through our fears, half our energy spent in fighting each other.

FROM WAR TO PEACE.

This means intelligent reconstruction, without noise.
 We still break up old forms with noise and confusion.
 Nature's onward urge to a larger life.
 Our suffering due to our ignorance of the purpose of life.

THE REFLEX ACTION, ON HUMAN BEINGS, OF THEIR OWN STRUCTURES.

Community structures, Nature's structures.
 Our social system, its reflex action of injustice criticised.
 This destroys the home harmony.
 We have not learned to use our books.
 More simple books fitted to the requirements of simple minds.
 Most family squabbles could be prevented with knowledge.
 We can not appreciate that for which we have put forth no effort.

THE EDUCATIONAL HANDICAP OF MONOPOLY AND OF DOGMA.

The child's birthright of proclivities.
 The source of our predispositions.
 Is it a Divine bestowal, a product inherited, or past life experience?
 Does your theory satisfactorily explain to you the facts?
 Do we go on progressing, and how?
 If not, where does justice, to the individual, come in?
 Have you examined the many guesses, to find the most rational?
 Our incubus of progress is the dogma of education.
 Freedom and democracy require a growing intelligence.
 Freedom of individual action must be preserved.
 Monopoly of all sorts must gradually decrease.
 Dishonest men can not be trusted with too much power over others.
 Progress must have the competitive spur of both public and private schools.

We do not know what competition, freed from monopoly, would do for us.
 Life moves upward through changes made in its forms of expression.
 Suppression of this, means decay, atrophy and death, or revolution.
 The coward-making effect of dogmatic instruction.
 Our safety in the larger calibred, skeptical student.
 Our educational material an imperfect human product.
 Yet it has a reasonable permanence and is not fully appreciated.

THE VALUE OF OUR COMPULSIONS.

This work-earned feeling of appreciation, the unearned is wasted.
 The strength gained from a stern environment.
 All life must work in order to learn: this is Nature's requirement.
 Lazy species become extinct, lazy individuals have trouble.
 Co-operative work holds together its units by memory and feeling.
 Nearly all children like play but dislike work—discipline.
 Vacations explained.
 The menial service of the less evolved.
 Nature's resources to compel constructive action—marriage.
 Our other tremendous impulses to compel right action.
 The splendid discipline of the married life for the average.
 How men and women are held to perform their duties.
 What is the meaning of all this action?
 Why does thoughtless action usually rebuke with mistakes?
 Experiment for yourself, and how.
 The rebuke of the woman's clothing.
 The meaning of that melancholy note, sex expression.

SOME EVIDENCE OF LIFE'S MORE REMOTE PURPOSE.

We are engaged in a struggle, the meaning of which we do not understand.
 The purpose not to gain these specific and transient things of life.
 The temporary pleasures derived from the transient are legitimate.
 The wane of interest; its purpose.
 There must be more to follow; our rewards not complete.
 Life keeps us puzzled and guessing and working.
 Nature keeps us from feeling that life is a bunco game.
 The lure of anticipation and pleasures of possession.
 What is it that keeps us moving onward?

Familiarity breeds a decline of interest but not contempt.
 This feeling of enough of a thing; our way of escape.
 In this desire for change is the possibility of reconstruction.
 Interest leaves us with exhausted possibility to serve.
 This leaving of the *old* behind, in everything.
 Old age a concretion of experiences.
 Death lifts us out of our ruts.
 The meaning of these *jolts* and *badgerings* of life.
 The meaning of experience.
 Are we the Creator's playthings?
 This panorama of human disaster.
 Life has no meaning, if this is all.
 Why is no one ever satisfied with what he is doing?
 The small and tangible motive for human action.
 Why children change rapidly.

A PHILOSOPHICAL DELUSION.

Our daily opportunities have a concealed purpose.
 Our lives deplorably fleeting.
 The best fruits do not grow in the woods, wild.
 This trying to perfect other things builds ourselves.
 We are flattered into action.
 Concealed purpose of family life.
 Merely a wane of desire, not a delusion.
 Pleasure of use, not the end of pursuit and capture.
 Nature not playing us a false game.

CO-EXPERIENCE THE SECRET OF COMMON INTEREST AND HARMONY.

The plain cause of domestic turmoil.
 Our beliefs a pick-up jumble.
 Few harmonious combinations.
 Much of our difference in the forms of our expressions.
 Limited power of verbal expression.
 Criticise neither too quickly nor too harshly.
 Individual, and group attractions.
 The cohering power of common experience, memory and feeling.
 Our idols of habit enslave us.
 The chief value of fashion.
 Love evolves through common experiences.
 The price of freedom is knowledge.
 Nearly all married life a scorching experience.
 Most men must learn their lessons in the matrimonial harness.
 Learn and avoid trouble.
 What keeps up ever fresh interest in married life.
 Variety furnishes the spice of life and the education.

The average man and wife uninteresting to each other.
 Keep out of ruts, life requires action.
 New affinities, their cause.
 Soul-mates, an ideal, few found in practice.
 Newlyweds, like real estate men, deluded by their feelings.
 Experiences of life carried beyond the wholesome fatigue point.
 Feelings kept keen by rational use.
 How the sexes pair off; the beginning of interest.
 What is naturalness, the higher naturalness?
 Higher forms unfold from the lower.
 The modernness of Romantic Love.

THE APPLIANCES OF LOVE AND THE PURPOSE OF HOPE.

This sex attraction, called love, not a permanent tie.
 Permanence rests more upon a firm prose basis.
 A wise philosophy of life well expressed.
 The abuse of animal pleasures.
 Life a fabric, a web of interdependent items.
 To be permanent, love needs to be substantially nourished.
 The poetry of anticipation, the enthusiasm of feeling.
 The divine fire, and miraculous achievements of life.

SOME TYPE FEATURES OF SEX.

Their common field of functioning where mutual interests lie.
 Their unlike ways, better cared for by Nature, are older.
 Sex differentiation began with the cell life.
 The disturbance of the change we call progress.
 Life requires continuous readjustment.
 Sex division, a co-operative institute of nature.
 Intuition and reason both make mistakes.
 The fool-catchers of life.
 Women hold firmly to the established order of things.
 Woman a better observer of external forms than man.
 Woman influences building and holding, in everything.
 Not naturally an Anarchist.
 Woman often carried off her feet by sense intoxication.
 Female submissiveness explained; her natural function.
 She loves domineering, theatrical, masculine vigor.
 Proud of man's winning in the battle of life.
 Figuratively speaking, woman likes the dramatic seizure of old.
 That tribal instinct or heritage still left in the woman's feelings.
 We are evolving into a new life.

Men and women must suffer in leaving the old order behind.
 Why woman is supposed to fit herself into the new home.
 Woman a better Sherlock Holmes, why a better guesser.
 The woman's gain in freedom of expression; its meaning.
 How Nature liberates all life through her forms.
 The plasticity of the woman, but can't stand criticism.
 How absolutely coerced by conventions and dominated.
 A feeling creature rather than a thinking one.
 The woman's way of conquest.
 Her taste often bad in fashions.

INTUITION AND REASON.

The two ways of arriving at truth.
 Which way the safer?
 Nature's method for keeping down conceit.
 "Because," and jumping at conclusions.
 Intuition's hidden steps of mentation.
 Bad generalizing and false conclusions.
 Woman secretes the source of her information when she knows.
 Woman's character-seeing consciousness, her defense.
 Though often mixed with the impurities of jealousy and vanity.

FROM NOISY IMPOTENCE TO SILENT POWER.

The aggression of ideals.
 The rapid advance of the woman's ideal due to reading more.
 Masculine arrogance and blindness a purpose to serve.
 Woman's coming reign of ascendancy; her power as an educator.
 Man has not made good in using his opportunities.
 Increase of divorce; spinsters and bachelors.
 The disturbance caused by the growth of our ideals.
 Woman's desire to free herself from the concubinage of wealth.
 The masculine blindness of England.
 You can imprison the *Suffragette*, but not SUFFRAGETTISM.
 Vulgar types of rich men and the woman.
 Muscle, brag, yellow conduct and noise.
 The majority of men still prejudiced in favor of ignorance.
 How shown by the schooled man beginning his practice.
 The idea, too intangible for ordinary comprehension.
 Education, the short way to knowledge—not by experience.
 Civilization, precedes practice with theoretical education.
 The savage must learn all he knows from experience.
 Our need is to educate what we know into practice.

THE ORNAMENTAL WOMAN AND ECONOMICS.

The evidence of life is found in action.

Consciousness the product of experience and of education.

Enlarging upon life's interests the possibility of art.

Old *age* the *effect* of lost interests, not its *cause*.

Spare time used to create new interests in life.

A wholesome life requires regular and congenial occupation.

A public sentiment that backs the lazy, brainless wife.

Woman breaks for freedom as one of a body.

HOME INHARMONY, DIVORCE AND ECONOMICS.

Inharmony on the increase.

Due to economic injustice.

Increasing production, followed by increasing want.

Idle machinery, money, land and men.

Increasing prices explained.

Every improvement raises the price of land, then rent, then other prices.

Laziness blinds the race, and trouble opens their eyes.

WHY SANE AND HONEST MEN DO NOT MARRY.

Marriage decreasing among the thinking, under a dishonest system.

Fool-catcher institutions the products of a dishonest system.

The graft plan of nearly all business.

The art of working the man through the emotions of the woman.

Vulgar display of machine-made wealth a great disturbance.

We can easily obtain all we need when we know enough.

The young woman educated for the rich man.

What happens when she must marry the poor man or stay single.

With her, a high price a measure of quality.

This woman's love of display.

Two dollars for a twenty-five-cent meal.

Ten dollars for a one-dollar hat.

The foolhardy rather than the brave are the men who marry.

This all the product of dishonest laws.

VAMPIRES THE PRODUCT OF INJUSTICE.

Men and women the puppets of their environment.

Women feel that men must provide or take the consequences.

Men find that they can not meet the woman's expectations.

So, men set all sorts of traps for other men to please wives.

What one of this vampire type said to me.

Her view here expressed.

She refuses to be a baby-tender or of much assistance.

How she manages her husband by inflating her own price.

Making the most of her resources, watered stock.

She believes this *husband-exploiting* perfectly legitimate.

By a modern business measure, who can deny that she is right?

Makes a *de luxe* edition of herself, out of old battered plates.

This art of flimflamming the timid and ignorant with glamour.

Modern married life and high-priced shoddy, from a common source.

She sees life as a game; mortals must eat or be eaten.

She prefers to eat, and pay as little as possible.

Prefers to live on borrowed capital in the hope of not paying the principal.

The sporting side of life, wine, women and the theater.

The popularity of the Rubaiyat; its modern fitness.

Many women of this type and men to correspond.

Woman getting ahead in the selfish use of the good things of life.

A great many do not think marriage a wise undertaking.

The *woman a fool* not to marry, the *man a fool if she does*.

The vampire and sentimental courts.

Price glamour, the game of the shoddy-vendor in all ages.

Men and women of much *moral stamina* refuse to take part.

These forms of deceit are always a failure in the final clean up.

THE OPENING

OUTLINE CHAPTER

THAT there are many social and economic problems in the world for human solution, is a matter of common knowledge. But, is not this belief that there are as many, or nearly as many causes as problems, a *false* one? It is because of this belief, however (that each *effect*, called a *problem*, is preceded by an *immediate* and *specific cause*), that reform forces undertake the solution of their problems by single items,—attack each by itself alone, in a retail way.

And does not this explain why it is that their efforts meet with so little success; why their treatments fail to effect permanent cures; and for the same reason that most surgical treatments of cancer fail? In neither case has the cause been reached and removed, so the problem returns; the roots are there and the cancer reappears.

Is it not very plain that all these surface effects called problems and disease can, for all practical purposes, be traced to a common cause, and this the one of ignorance?

In order, then, to be able to locate cause and thus to effect solutions and cures by the wholesale, the first problem to attack and solve is the one of ignorance; united attention must be given to the matter of education.

For, before educators and reformers can see clearly that all these uncomfortable effects, called problems, have a common cause, these problems can not be intelligently and permanently solved. All this sense world that we contact is merely a maze of effects, and could we go far enough back in search of the cause we have every reason to believe that we would find them all emanating from one cause. We know this in proof, that every cause gives rise to more than one effect. The first cause, however, eludes human grasp. But for all practical purposes in reform work, we need to go back only to *ignorance* to see that *this* is the cause of all these troublesome problems of ours which we are attacking on the surface with foolish charity, punishments and medications, without decreasing them in the least. The great need of the world, then, is an educational campaign covering the entire globe. There is abundance of information in our books, but the need is to put this information into human heads; till this is accomplished, reform and universal suffrage must remain a joke.

The average woman of to-day is quite as competent to use the ballot as the average man, but this voting on both sides and by both sexes is merely a guess.

Not only are the masses enslaved but the entire world is kept in darkness by lies and dogmas of instruction and the private appropriation of the natural funds of education; and this is allowed simply because men are not yet enlightened. We will grant you that, so far as we know, the world has never seen an age of greater mental activity than the present, but this activity is

indefinite,—an age of mental energy awakened, turned loose and running wild. Dishonesty is a tremendous social disturbance, but it has a cause and its cause is ignorance; dishonesty is merely an effect.

Men will be honest and truthful in the exact proportion that they are wise—to know *much*, is to know that no man can *afford* to be *either dishonest or untruthful*.

The solution of this problem of ignorance is not so difficult a matter as it is ordinarily conceived to be. The seventy-five per cent of human beings who have not yet learned to think could be *taught*; there *is a way*, and there *exists*, when *appropriated* and *properly used*, *plenty* of means.

There are to-day not more than two persons out of every ten who have a good knowledge of the elements of a single science, whereas, at least *seven* out of every ten *should* have, and *could easily* have a wide knowledge of the elements of *all* the sciences. And if children had parents who knew enough to interest and awaken them before the school age, the acquisition of this knowledge would be a simple matter, or if they could be properly directed, led and awakened in school after this age, nearly as good results could be obtained.

But they are denied this right in both places; children are parenting children, and leaving their heads empty to fill up on mental garbage.

Domestic *turmoil* is not due to *one* cause, and *fights* among men to *another*. War, the white slave traffic, the prison, the slum; sickness, poverty, dishonesty and bad laws are all the products of this one cause, of ignorance.

Men and women stop fighting the moment they know enough to see that it does not pay. Co-operation or harmonious operation will increase among men, in quantity and in quality, in the exact proportion that a deep and wide common knowledge brings mutual understanding and sympathy—human beings fight because they do not understand each other.

We are conditioned; there is inherent in all life a central awakening aim; a single, determined, unswerving, educative purpose that is cosmic in its action through all life. The solution of human problems, both individual and social, always follows as fast as human beings come to understand this aim.

There are *many* problems in the world, but only because we are *confused* do there seem to be *many* causes; there is *really* but *one* that demands any very serious consideration, and this one is the *cause* problem of other problems,—the problem of ignorance.

This is the *master* problem, and as fast as *this one* is solved the solution of the others will follow automatically; or, rather, they will cease to appear, for the reason that their *cause* has been removed.

To-day, Nature is working out this problem of human betterment by allurements and by force, with comparatively little assistance from those whose condition she is improving, for the reason that these do not yet even half understand.

Because they do not generalize very much, they are unable to see that Nature *has* any *central* aim; to the less evolved, life is *chaotic* and matter *dead*; men learn

to *see* long before they learn to *think*, to *talk* long before they learn to *listen* or have the *patience* to *listen*; it is by *listening* and thinking, however, that we are able to read Nature's symbolical language.

In spite of the blinding effect on the average person of surface appearances, there is running through Nature a deep order,—an order that has an evident purpose in view. All life is polarized,—ranged in pairs of positive and negative factors. This fighting duality (operating almost entirely independently of human consciousness) is the motor of the onward and upward moving life—remove this and life ceases.

It is this (found in all the lower forms of life) that, when it reaches human beings, divides them into two great parties of mutually awakening conflict; one hanging back and conserving, and the other leading in the onward move and liberalizing.

Applying this to our own life we find it grouping us under two heads *only*. We have but two political parties, but two religious parties or groups; because there are but two kinds of people in this world, out of which to compose these groups, however much most persons may be deceived into thinking there are more, by the innumerable individuals and groups of individuals ranged on the two sides. It is their *names* and their other *tangibilities*, their sense measures by which we know them; their flags, symbols, badges and idols that confuse, delude and mislead us.

On the *conserving* side, we find lined up the opulent and better satisfied; those who, because of the privileges

it gives them, desire to keep things as they are to protect these privileges. Co-operating with these, we find all well-established creeds, the courts, the army, the police, prisons, charities, and a great number of unthinking, negative, timid people whom the conserving side controls—people who, unguided by principles, like to side with what looks like success,—to be with the more comfortable, respectable, orthodox ones; and they grow largely by imitation.

This duality lines up on the opposite side of *change*, the *progressive* type, the less comfortable ones,—those who are not getting very satisfactory results from this battle of life; these and their sympathizers, both are the smashers of old forms, the iconoclastic, the democratic, the free-thinker, the socialistic, anarchistic, those of the intractable and infidel type (that is, persons unfaithful to the old forms of the existing order)—in fact, all progressive educators and scientists, also inventors; all those who would effect changes. We find ranged on this side all those who have been made to suffer through the injustices to which over-conserving inevitably leads.

Evolution, however, gradually brings into existence, principally through education, an increasing number of men having a dual understanding. These constitute a dual type composed of men sufficiently scientific to see the value of both the conservative and the progressive side; seeing this they operate on both sides,—they are wise enough to serve two masters through the forces of Nature. They realize that men *must* build, on the one hand, and *for a time, conserve and use* this building.

But on the other hand, they realize that no progress can be made without *replacing old forms* with *new* ones,—by discarding the antiquated, and adopting modern types to take their place.

The importance of this is already in our educational theory, but in practice it operates altogether too slowly.

To-day this change is blindly fought out between the two sides at too great an *expense*; one side, prompted by their love of power and comfort, selfishly fight to hold the old; and the other side, prompted by their suffering, caused by the injustices imposed by old forms, are fighting to discard them. This is a very expensive warfare; both sides are unjust and are being slowly driven to see the better way of intelligent co-operation—their efforts are coming slowly to merge. The difficulty, however, lies in the fact that this merging is too slow when there is always before us such a plain, simple way to increase the rapidity of the process,—which is as follows:

Progress follows in the wake of theories, we improve by realizing our old ideals and building new ones, but progress is ever in the direction of a more pronounced democracy, one that brings continually greater justice to the masses; this improves morals and conduct, and increases happiness. But all this improvement must come through enlightenment. The sacrifice of individuals by their community, with prison life, the degradation of charity and other injustices will all disappear with the incoming, or acquisition of intelligence.

There are many problems to solve and for which many

solutions are offered. This volume is not a plea for any of the usual methods, for the reason that there are *not many* causes,—there is but *one*, and *this* the one of *ignorance*. The plea, then, of this volume is made for enlightenment, for education in its broadest sense, for culture, a search for truth and co-operation among men to this end. Human beings will understand what is best to do as fast as they know the truth.

Domestic turmoil is a part of our great confusion; read the book and criticise it; be fair but not squeamish.

HUMAN HARMONIES AND THE ART OF MAKING THEM

CHAPTER I

WE ARE EDUCATIONAL LAGGARDS

IT is plain to be seen that, as a rule, when men and women do the wrong thing it is because they lack the mental equipment that would enable them to do the right thing.

Of course, they may be forced into wrong conduct by their social environment. This, however, is but a reflection of this same lack in themselves—a product of their own foolishness.

Obvious as this fact is, however, its tremendous *practical* importance is overlooked by educators and reformers. In education we find too little reform; and *reform*, instead of being *educational* and *successful*, is largely a *failure*, for the reason that it is attempted with *punishment* and *charity*; both of which are *degrading*, instead of *reforming*.

It is not difficult to believe that about all the wrong conduct in the world is due to a wrong start in life; bad parental conditions, neglected home training, stupid schooling—ignorant parents and teachers.

And about all the help that any person (even the weak-willed) needs in life is: first, encouragement, then to be awakened to a consciousness of his own possibilities; helped to see the importance of his own improvement. This awakening belongs of natural right to every human being, but even this is denied by most homes and schools—the awakened individual will care for his own betterment,—he will become self-made, and can very well dispense with the University course of schooling. Why it is that we find so many going wrong in the world, is because they have been denied what is due them from their homes and their schools. In our books we have stored an abundance of self-help information,—splendid ideals of conduct that we do not succeed in educating into practice.

The bulk of the wrong of which men and women are guilty, against both themselves and others, is due much more to what they do *not* know than to what both they and others *think* they know, but fail to perform.

There is always *something* we do *not* know, that belongs with what we *think* we know but can not *practice*—it is not practical for the reason that more needs to be known.

Knowledge can not become truly practical till it is sufficiently broadened to embrace *will* and *feeling*. All gain of knowledge strengthens the will and corrects the feelings.

Much of the conduct of life is wrong because it is that into which men and women are led by their feelings, feelings that are determined by their inherited pro-

pensities,—the part of themselves that belongs to a past age of the world—the savage in them. For the reason that they have been incompletely instructed, imperfectly fitted into modern life by education, a large part of their conduct is merely instinctive; what little they know of the new has not yet become a matter of *feeling*, it is, therefore, inoperative.

Intelligence equips the individual with higher motives for his conduct; with intelligence he both *knows* and *feels* what is best to do.

Selfishness stands at one extreme of human conduct and unselfishness, when it becomes self-sacrifice, at the other. As *motives*, when compared with the one of *perfect justice*, they are both primitive and somewhat foolish. I have natural rights, but so have you, and no wise man will deprive another of his rights, nor will he degrade himself by accepting of the fruits of sacrifice from another. Selfishness and unselfishness are educational forms used in the kindergarten stage of human growth and instruction—that are left behind by men and women of larger growth.

Charity is made necessary by injustice, and injustice is the product of ignorance. This secret of human harmony, success and happiness that can be found in enlightenment, is but dimly seen by even the most intelligent among us, and is almost entirely hidden from the not well informed majority.

There is an unnecessary waste of energy in the world, as well as too much suffering and turmoil, when there is stored in our books abundance of information to pre-

vent most of this waste, and some way should be found to so place this information in human minds as to make it operative.

The greater part of bad and stubborn tempers, dishonesty, fear, laziness, poverty, sickness and crime would disappear from among us, if in some way the grade of human intelligence could be raised twenty per cent.

The world has accumulated a large amount of educational information that it does not yet use; its power is largely a latent one, little more than a possibility, for the simple reason that we lack the home and the school equipment to either place this information in the minds of the rising generation, or to so stir, enthuse and awaken the pupil that he will do this for himself after leaving the school.

Even philanthropic educators are yet far from being able to see how, by means of enlightenment, the majority could be changed physically, intellectually and morally, into men and women of as high a grade as are now the best among us, and what this would do for everybody.

Than this one of education, no other undertaking among men so much deserves united effort, irrespective of race, nationality, color, creed or politics.

The part of this process that is needed more than any other, is the stirring, enthusing, spurring, awakening. Nothing better could be inaugurated than a national, or even a world lecture campaign, carried out for the sole purpose of creating a general knowledge-seeking en-

thusiasm; reaching socially, from top to bottom; it is this that would bring peace and progress.

In spite of the praise of our flatterers, educationally speaking, we are about two-thirds asleep; dull, indifferent, pessimistic, afraid, discouraged and lazy. We are also too fatalistic. Our too great belief in the unavoidable makes inevitable that which is not in the least necessary.

This is a time during which Nature is trying to drive us to appreciate our educational possibilities,—trying to awaken us to the very great benefits to be derived from its voluntary application, and we must suffer just so long as, and to the extent that we fail to respond.

All the inharmonies of our lives tyrannize over us in the proportion that we *allow* them, in our ignorance, to do so. Almost every person can see that he has fallen in his life far short of his possibilities; for the reason that education did not play its part with him as well as it might have done. There are few of us who do not feel that (had we been taught as we might have been taught, and as early in our lives as we might have been taught, what the world had to teach) our lives might have been lived much more efficiently and satisfactorily.

Because he does not know what he can make of and do with himself, the average person learns comparatively little in life; he takes to the long, hard, expensive way of experience; he loafes away his spare time and waits to be driven by his needs or blindly enticed by his feelings into all sorts of uncomfortable situations; he lacks both the knowledge and the stamina

to improve and make use of himself and his surroundings.

In this lack of the proper information we find the cause of the larger part of the present increasing family inharmony and divorce. Men and women do not know how to so keep pace with progress as to meet co-operatively the requirements of life's highest functionings. The cause *here* is the same as that of *social* and *business* inharmony,—it is a lack of practical information.

Even under present unjust social conditions most of this family squabble, divorce, crime and tragedy could be avoided, if each of every married pair knew what they could do within the confines of their own home by cultivating within themselves the attractions of *personal worth*, and between themselves the attractions of *common interests*; to build between themselves the *affinity-tie of things*; to acquire a knowledge of such items of life as interest both, to cultivate mutual loves, to voluntarily set about the education of the two in company; they should be companions, comrades, chums. This could be accomplished to a very large extent, independent of or in spite of, social surroundings that would tend to prevent harmony.

Of course, as a first step in the interest of home and family harmony each should learn not to expect too much of the other.

The close observer has very good reason to believe that never in the history of the world has there been a case of perfect harmony in the married life. In fact, marriage is but a part of one great plan to educate

through experience; in marriage the intent seems to be not to have too much difference but just enough between the two for this purpose of making them think and act without separation.

In cases where ignorance is great on either side, this supply of difference will be *too great* for the purpose. ..

The intent of the law seems to be that through enlightenment the supply of inharmony in the married life shall be kept down to where, in the majority of cases, the happiness will be greater than the misery. This must be so or marriage would soon cease to exist as an institution.

The destruction of this institution, through this increasing disturbance, due to educational neglect, is what seems to be rapidly coming about. This unbearable uncomfortableness is rapidly approaching the majority of cases, and with the present impetus the tendency is to go beyond the majority of cases to the disruption of the established institution of marriage. So that if the present order is to be preserved, the cause of this growing inharmony must be found and removed. The only alternative to this is to wait for the gradual disintegration of the present order, and from the wreckage, for the evolution of a new institution to regulate the association of men and women.

CHAPTER II

WE ARE PRIMITIVE

EVERY experience of life may be considered, in its effect, educating and all men educators. There are, therefore, specifically speaking, many kinds of education and of educators in the world; it is this contact that stirs up variety of thought.

But for convenience of treatment these kinds admit of being divided into: "Teachers and Reformers," proper, with their constructive purposeful instruction, on the one hand; and on the other hand, the *sports* with what they have to offer. The sports have the advantage over constructive educators of being able to reach and interest young people and children through their *primitive* traits,—their play, their desultory, instinctive proclivities. This is why sports are, as instructors, though often leading their flock backward and downward, so much more successful in their line than educators, properly so-called, are in theirs: sports lead their followers over the line of least resistance. Nearly all persons will not only take *sporting* education willingly, but they will also cheerfully pay well for it, while education proper requires a sacrifice on the part of others in the way of public support, in taxes. Educa-

tion meets with resistance by acting along new race lines of mental effort.

To interest a person is about all there is to his education, and in doing this, the constructive educator will succeed better by keeping in mind the *sport* in his pupil—the primitive, the barbarian. This is what educators are slowly learning to do. The learner must be led out of the old and into the new, partly over old tracks.

An intense desire to learn should be awakened, because this embraces nearly all that is needed to create human affinities and harmonies in the world. Successful co-operation in all the various departments of life, including co-operation between the man and the woman in their home life, depends very largely upon that general knowledge, wide information and liberal culture which give mutual understanding.

Comparatively few of those who have missed the home and the school awakening have that within them which enables them to awaken themselves; they do not, therefore, set about with any very deliberate purpose to learn much in life; they do not see the importance of doing so with sufficient clearness to overcome their dislike for effort; they invariably squander their spare time.

There are thousands of better things in life to think about, to work for and to enjoy, than those in which the majority are interested.

Hence, it becomes the duty of every awakened person to offer to others some of that which he has learned. Without obtrusiveness, every well-informed person can,

by giving to others, become a center of radiating influence.

The mental outlook of each of most married pairs is extremely narrow, consisting largely of opinions picked up from different sources. Many of these opinions held by one of the pair contradict those of the other, and it is very often that neither has the truth of the matter in dispute.

Narrow people—those with but meager information—can hardly be other than dogmatic and uncomfortable, difficult to live with, being, as we most often find them, egotistical, selfish, fussy, stubborn, suspicious, jealous, disputatious, easily offended, sulky, intolerant and childish.

Hence, it is rarely that there can be found a pair among the meagerly informed majority, both of whom are willing to do their part in life. It requires no very careful observer to see that one of the two of a very large majority of wedded pairs is a selfish shirk or an uncomfortable fault-finding ignoramus, blinded by a large supply of egotism. In not a few cases, it happens that one of the pair thinks he or she is the aristocrat of the combination, by way of some illustrious eighty-fifth cousin and has married the other largely for accomodation,—more as a matter of ornament than use. This is decidedly primitive and snobbish.

There is but one kind of aristocracy that can win permanently, and they who are of this one must be chiefly characterized by knowledge, by a strong will, by good work and by high moral character; these qualities *can*,

in most cases, be cultivated by the persons themselves; and they *will* be by every individual the moment he awakens.

With a short course of the right instruction, not less than seven pairs out of every ten could be given the key to affinity-making.

Again, the one great need of the world to-day is educational awakening. This needs repetition, and the task, even if not an easy one, could be accomplished, were it possible to awaken an interest sufficiently widespread and intense to set in motion a united and determined effort on the part of educators and men of means. And because it is through enlightenment that the best possible way can be found to the solution of our present-day problems, this work of enlightenment stands at the head of all needed undertakings. Of course, there are open to the world two other ways to solve these problems; one through a long-continued agony of slow, involuntary evolution and the other by breaking up the old order with a destructive revolution. We can select the way that suits us best, but the way of education is the only *short, inexpensive and comfortable* way.

If, therefore, the comparatively few who monopolize the larger part of the opportunities of the world (and thereby control about all of the wealth) could by some miracle become suddenly wise (merely for their own best interest of happiness, if for nothing else) this campaign of educational awakening would not be long delayed. The *danger* needs to be educated *out* of the in-

dividual. It is the individual who needs attention ; every person has coiled up within himself possibilities, and he is surrounded by opportunities of which he is entirely unconscious.

Education holds in waiting for the human family rewards of happiness that are to-day beyond our dreams. Were we able to use our present educational supply ; were the means available to meet the expense which would be necessary to equip the minds of the majority with practical knowledge to the extent that our books are stored with theoretical knowledge, this old world would then be quite the *Millennium* world, of which we are now dreaming and for which we are *fighting*, instead of spreading *enlightenment* to obtain it.

The entire world stands very much in need of the uplifting power of higher ideals.

For the purpose of educating these into practice there is need of great teachers. The greatest teacher, then, is the one who can *inspire* his pupils ; one who can fill them with a *burning desire* to *know* something and to *do* something ; one who can arouse in them a permanent knowledge-hunger, an enthusiasm, a moral ambition that remains with them continuously after they leave the school. The thing of most value in the teacher is the ability to awaken the powers of the pupil—to make him work and unloose his constructive energy.

CHAPTER III

CAUSE AND EFFECT

A VERY large part of all the money and effort expended in trying to reform and to educate neglected men and women is wasted, for the reason that the work is not sufficiently fundamental, not wisely directed. Reformers, as a class, *feel* more than they *think*, their reform is sentimental, ephemeral, patchwork reform; they lack the power to generalize that a thorough scientific education would give them; so we find them entangled in a maze of surface effects which they mistake for causes and among which they expend the larger part of their efforts fruitlessly.

We live in a world of *effects, entirely*. From which it is impossible for the human being to so disentangle himself as to see the *first* cause of anything. But the more we learn to generalize the farther back can we wend our way. And as we do this, we find that in proportion to the distance retraced, these effects grow less in number and ever more fundamental in their power, as causes, to produce other effects. Hence, so far as we can see, every cause is, first, an effect, functioning as a cause to give rise to more than one other effect; these in their turn, also become causes. It is this that enables the flowers to bloom, and man to grow

(larger); but it is, also, what keeps this surface world in which we live, bristling with effects that we are trying to sort, classify and understand, meanwhile fighting among ourselves.

Let us now seek a way back through this blinding maze of effects for the purpose of locating and removing the cause of the principal part of this surface turmoil.

We have many reasons to suspect that we are misled and confused by appearances, and thus prevented from seeing realities; or in other words we have not learned to look beneath the surface for the more fundamental causes of everyday effects.

We can, however, prove very satisfactorily to ourselves that most of our problems have their rise in a common cause. For if we can spare the time to feel our way back among these effects, we find them giving way one after another to effects more remote and less in number, till we reach one that can be demonstrated to be the cause of all these difficulties and inharmonies of life—the one cause of all our problems.

This cause is simply *ignorance*, and as fast as that is removed will our troubles flee; this is the only way to a wholesale, sweeping solution of problems. Even the problem of *laziness* can be thus solved, because knowledge stimulates human action reflexively. Men become more ambitious and active, and will accomplish more, in the proportion that they learn more; they see more to do, and enjoy their work.

Ignorance is the one cause of poverty, sickness, dis-

honesty, disputes, fights, suffering and inharmony. It is found among all sorts of human beings regardless of sex. Ignorance is the cause of greed and selfishness and of every crime in the catalogue of crimes; it is then, of course, the cause of *marriage inharmony*, and is a matter with which sex has little to do, and takes no part.

Of course, in our discussions of family quarrels, we make considerable of that temperamental adaptability which we call sex compatibility or affinity. And where a case of this kind is found, we also find that trifling differences do not so easily give rise to disturbance. There is, of course, more sympathy to smooth the way; it enlists the feelings and holds the attention—it is but another form of this same *mutuality* or common feeling mentioned above.

But whatever the immediate or precipitating cause of any dispute may be, in threading our way back to find the fundamental cause we come upon ignorance on the part of somebody; parent, teacher or of the individual himself.

There is perhaps no one of the *immediate* causes that gives rise to more family quarrels than physical discomfort,—sickness. Sickness, however, is but the reaping of the fruit of ignorance; it is the reprimand of a lack of knowledge, practical ignorance.

The doctor habit, like the law-suit habit is, in its final analysis, but little more, if any more, than the habit of an ignoramus; due to a lack of information that might easily have been obtained. Two-thirds of all the sickness

and as large a proportion of the law-suits in the world are due to this cause that could be easily removed.

In money matters it is the same. Financial failure is due to a lack of that information which every individual in the community could easily and should take time to obtain. The less a person knows, the more helpless is he in every way; the more uncomfortable as an associate do we find him in any walk of life. The less a person has of true knowledge, or wisdom, the more does he find to fight about; the more quickly can he detect slight differences of opinion, and over these the more stubbornly will he dispute; the more excited and loud will he become in his arguments; the more grossly will he lie and the more persistently will he contend for the final word.

Among common men, in fact, there are few who can enter into any form of helpful discussion without turning it at once into an argument, in the course of which both parties usually indulge in foolish personal remarks, and quit in a bad temper. This is a waste of time and of good health, that will kill success in almost anything. Nor is it needful for any writer to spare himself, the more foolishness he has passed through the more certain does he feel of the truthfulness of what he writes.

This information has been preserved for us and passed along in books; it is a very rich storehouse of knowledge, a very great privilege that human beings of to-day hold over our ancestors of three thousand years ago. This, the only short road to knowledge, is not

yet very well understood and appreciated. Its great importance must yet be learned.

Knowledge is the inclusive remedy for domestic snarls and snarling as well as for these same things found in all departments of life, but this remedy must be obtained and applied by an expenditure of energy; its practical appropriation requires effort.

All the destructive fights of life, in all times and in all places, have decreased, and they will continue to decrease in an exact proportion to the amount of knowledge that men and women hold in common, and to which they give common consent, on which they agree; in proportion to the universality of education. The less they hold in common the weaker do we find them; "in union there is strength," and in common knowledge there is union;—knowledge is, also, the true patriotism.

We do not solve our problems by merely accumulating educational material; by experimenting, discovering and booking information; this is not even one-half of the program; the *important* part, and by far the *larger* and the *practical* part, consists of transferring this information into human heads.

It is for the reason that the world has not learned to educate, that we are yet to have wars; in the realm of ignorance, war is inevitable.

This globe was once inhabited by warring tribes; to-day, tribal warfare has almost ceased, and national lines will become gradually obliterated by enlightenment. In knowledge we find the great cohering power. The moment any person knows much he can see too

many interesting things that ought to be done to throw away his time in fighting, either at home or abroad.

One need not be a very close observer to see that the person who is always ready to contend is one who has an extremely narrow view of life and its peaceful possibilities. In business, he who is always fighting his competitors is evidently one who fears them. In the first place he is greedy and questions his ability to satisfy his greed while competing in an open market. So we find him resorting to many dishonest methods. And among these dishonest methods, the most dastardly, cowardly and criminal is the form we call the trust; this monopoly of the opportunities of others that forces them to remain in idleness. The next in rank of infamy is graft; the form of business robbery that acts under the guise of service, either public or private. All society props and unions are the crutches of fear that return to the individual far too little help for his time and money.

The cause of greed, of strife, and of dishonesty, is fear; the cause of fear is ignorance, and the cause of ignorance is a lack of energy properly applied. For all practical purposes, we can call this latter laziness; it does not need to be called by a milder term. For all practical purposes in our search for the cause of these inharmonies of life, lack of purposeful effort, to gain and apply information, is as far back as we need to go. All the inharmony problems in this wide world are due to this lack of effort which allows *empty* heads or *shoddy-filled* heads to exist.

CHAPTER IV

THERE IS PLENTY FOR ALL

IT is not due to any niggardliness of Nature that the majority of the human family are struggling with debt and want and sickness.

It is due to the fact that instead of producing things needed and distributing them honestly, delivering them where they belong, they who form this majority spend a large part of their time in idleness, in stealing from, and in other ways trying to get the best of each other, and in preventing the despoiled from stealing it back.

There is abundance of raw material in the world to make that which would supply every human need; to do this, there are millions of idle hands eager to be employed; there is *now* machinery enough to multiply the productive power of these hands ten times; there are, also, the conveyances of distribution; millions of currency,—money sufficient in amount to effect all needed exchange of products, but held out of use in congested bank vaults.

These social, these co-operative functions of life depend for their proper discharge upon the general intelligence; of this we have so far gained comparatively little; it is this that explains our present suffering from

universal stagnation. The natural opportunities on which this energy should be acting productively are held up by monopolies.

It not only deprives *others*, but it is a great *injury* to the *man himself*, who, by some form of monopoly, holds out of use many times the amount sufficient for his personal needs and his public enterprises.

Our average practical life is the operation of our average knowledge, our average ideal and our average morality; these are struggling upward against the demoralizing influence of a system that pays men to be dishonest instead of honest. This system is the greatest enemy with which progressive education has to contend. It is this that holds the average helpless voter, in his intelligence, his ideals and his morality, where he can admire the cheap sophistry and platitudes of the demagogue; where he desires to emulate the greatest robber among us,—the man who, by means of the trust, a monopoly, deprives of their natural share of production millions of men and women. It is this low order of ideal, this lack of intelligence, that explains *why* the average man is able to look upon the grafter without *supreme disgust*, why he even sees graft seeking place as a business as legitimate as any other pursuit; why it is that occasionally one meets with an individual openly confessing his desire to find for himself a place for the purpose of grafting.

How, then, can we expect any rapid reform; what can we look for in the way of family life, when and where there is strewn among us so large a percentage of these,

—*some* of them degenerate and *others* unevolved human beings?

What can be expected of business, of social, religious, moral and political life, when the ideals of men and women, as an average, stand on so low a moral plane?

It follows naturally, as a product of such an outlook on life, that, unless it happens by a mere accident, nothing but a demagogue can be selected by popular vote to hold a political place.

The *ideals* of a man, *wise* enough to be a *statesman*, are of too high an order for the adoption of the man having but an average understanding. In order to be selected for an important place of public trust, the candidate must be considerable of a demagogue,—must *be* or *pretend* to be one of the foolish average, in his politics, in economics and in religion.

The water of a river can not rise above its source, nor can the social, the moral, the political, the family and the religious life of a people rise above that *ideal* which they *feel*,—the product of their average intelligence.

These problems of ours, such as Divorce, Race-suicide, the White Slave Traffic, Sickness, Poverty and Crime, are *effects*—effects that have a *common cause*; they are all due to a lack of obtainable information; behind which, as a cause *one step* more deeply hidden, we discover *laziness*.

The solution of all these problems can be effected in but one way; it is in that information, enlightenment, education, knowledge, which is possessed in common that the solution must be found. The key to co-operative

action among men and women is that information on which they can agree to act; it is the common consent that gives power to community action. It is that which all hold to be true that creates a common feeling,—sympathy, and makes the difference between civil life and savage life. It is this power of united action, through their knowledge and their feelings, that Nature is driving men to cultivate.

This, however, takes a long time—is a slow process; we fail to co-operate with Nature for the reason that we are blind, familiarity often conceals from us the deeper nature of men and the larger meaning of facts. For instance, to more fully illustrate, take the fact of *ground rent*: The name by which ground rent is commonly known (“unearned increment”) indicates that the way of earning is deeply hidden from the majority of men; so, too, is the purpose (for which Nature intends that it shall some time be used) hidden, as is shown by the fact that it is allowed to pass into private pockets.

But both the way of its *earning* and its evidently *intended use* are concealed by their plainness, their obviousness, their familiarity, emphasized by the *customary use* made of ground rents.

Ground rent is like most great things that are concealed in their everyday simplicity, and that it takes a long time to discover and put to their higher use. So we allow this tremendous fund of ground rent to pass into private pockets, where it is used for all sorts of corruptive, preventive and dissipative purposes.

It is ground rent that should supply the means to carry on this educational campaign. This perverted use of ground rent breeds (by its temptations to those who are allowed to appropriate its use and by the injustice that this same thing forces on others) ignorance, monopoly, idleness and poverty, injustice and crime everywhere; it furnishes the means to misinform through the daily press, and in this way to keep the majority continuously in darkness.

Wisdom does not consist of knowing *just enough* to *take advantage* of others; it is *wisdom* to know enough to *not* take advantage of others.

This lying to the masses about their resources, and this tying up of their opportunities, has a penalty attached, such as none of these ignorant men engaged in the practice are able to realize.

CHAPTER V

THE PENALTY OF DISHONESTY AND WASTE

EVERY person comes into this life with a heritage, from his ancestors,—a heritage of savagery coiled up in his feelings,—he likes play, but he hates work; he *plays naturally*, but he must be *taught* to work, be compelled to cultivate constructive continuity. No person is in sympathy with the civilization into which he is born; naturally, he is lazy, and rebels against social restraints.

This condition of mind and of body must be disciplined out by work. The person not taught as a child to work is seldom a good citizen; leaders among men and women are those who have been taught to work while young,—they are as a rule farm boys and girls.

A comparatively small percentage of the children of wealthy parents ever prove to be of much value to either themselves or to the world; they are unappreciative, prodigal spenders, too difficult to please, and as a *rule*, either *with* or *without* means, are found plotting against the interests of the majority, trying to get something for nothing.

In every city there can be found thousands of these human leeches living off the labor of others; leeches who, in their conduct, can put Rudyard Kipling's Female

Vampire to shame. The lazy person is always trying to get something for nothing; the criminal is accounted for, almost entirely, by laziness and ignorance; he either knows nothing useful to do or does not care to do anything useful.

Nature has a plan to compel human beings to use all of her gifts. Undirected or wasting energy is always, as it should be, dangerous in its efforts to make its existence known to man and to show him the necessity for and the advantage of using it constructively.

In the same way *human energy* can not with impunity be stored and held back from constructive use; Nature has a plan to make *this*, also, expend itself, either constructively or destructively.

To understand this persistence of *all* energy, and of *human* energy in particular, is to see the cause of strikes, of riots, of domestic inharmony and of revolutions.

All of our present disturbance comes from human energy held back and turned aside from its legitimate channels of activity, prevented by a lack of knowledge, by the dams of monopoly, from acting constructively.

Where human beings are prevented by their ignorance from making for themselves the appliances of civilized life, they are barbarians, and where they are shut out from making and obtaining these things by having their natural opportunities monopolized by a few among them, there is working an injustice of deprivation that breeds discontent, ignorance and crime. The increase of ambition among men is in proportion to the increase

of intelligence, men are fighting slaves in proportion to their ignorance, they can not be *entirely* enslaved because they can not be kept in entire ignorance.

Mental and physical energy must continue to generate among men in proportion to their intelligence; so that, unless this energy is set, or allowed to set itself productively at work it accumulates very rapidly into a surplus that soon grows to be very difficult to hold and to control.

In spite, therefore, of the efforts made with police, with armies, with prisons and with executions to hold and regulate the flow of this energy; in spite of the well-meaning but degrading efforts of the charitably inclined; in spite of asylums and hospitals of refuge for the products of injustice we find this surplus accumulation of unused energy showing itself in ways of ever increasing uncomfortableness and bursting forth with a violence that is proportioned to the pressure used to hold it.

Nor do we ever find it possible to cure social disease by prohibitions and attempts to secure justice with law. Because lawyers, juries and judges are, with rare exceptions, the puppet products of their immoral surroundings; if their system is corrupt and foolish we find courts to be the same; not only do we find that not more than one in fifty ever transcends the moral average in conduct, but the majority fall below the average line of morality. A knowledge of law tends to demoralize by tempting men to obtain something for nothing through some form of graft.

In all cases where human energy is held back by an unjust system of restrictions from finding a legitimate productive outlet for itself, its accumulation and its pressure for expression to increase, its last phase is to burst forth in revolution, as it always has done, and as it is now doing in Mexico. It is through the social injustices born of ignorance that all the past civilizations of the earth have been extinguished.

Universal education and great injustice can not long remain together. That which has enabled France to pass successfully through and recover from her revolutions has been her high degree of general intelligence when compared with the extinguished civilizations of old. The higher the degree of a nation's intelligence the sooner will the correction of political and social abuses be undertaken, and the less will be the shock of reform.

CHAPTER VI

THE PANORAMA OF RACE UNFOLDMENT

THE majority of men and women play and loaf away the time that should be used to obtain a broader view of life.

Life, like a landscape that has been seen from many viewpoints, conveys to us a meaning large in proportion to the number of aspects in which it has been seen. Nearly all human beings look out upon life from a *single* viewpoint, or, at *most*, from *few* viewpoints. Individual knowledge is, as a rule, monographic, specific, a landscape seen through a keyhole, or a crack in a wall; it is narrow, pointed, the view of minds inclosed by the walls of a mental canyon or confined to the outlook from a dimly lighted basement.

Most of us, because we live and walk on but one side of the street, never see the other side of that "old shield," which it is our duty to see by crossing the street and looking back. We are not yet sufficiently freed from our fears and prejudices to do this. So we see life from no more than a single viewpoint as an Individualist, a Socialist, an Idealist, or a Realist, a Conservatist or a Liberalist, a Spiritualist or a Materialist; when the fact of the matter is, we should be all of these to the extent of the truth, which we, by an

unbiased investigation, might see that they contain. All these directly opposed views are the two poles of knowledge; we meet with these seeming contradictions, these paradoxes everywhere; it is the motor duality of Nature, the two reconcilable aspects of one great truth. The evident meaning of all this is to stimulate us to action by pique, by puzzle, by flagellation and by hope; to examine both sides of the shield.

The broader the landscape of our consciousness, the greater the variety we hold in mind for comparison, the more nearly correct must be the estimates which we are able to place upon the specific items of life.

This is why all of us stand so much in need of that enlarged mental outlook which a broad general knowledge alone can give.

Every person should understand evolution. Evolution is the key to relationships, to the *interpretation* of the inter-dependencies of all life and the products of life. The special pleader, who believes in his plea, can not possibly be a man of very large parts, and if he does not believe in his plea he is smaller still, to the extent that he is false.

Specific items of knowledge can be correctly interpreted by any given individual, to the extent of his general knowledge. A thing seen standing alone is seen but dimly, it is the view of all selfishness.

The specialist is a better practitioner to the extent of his general information. Every profession, every occupation, and every business grows large and successful to the extent that it becomes cosmopolitan, to the extent

of the contiguous or closely related, the correlative knowledge acquired, by its *builder* and that few ever *do* acquire. There is no item of information, even the remote item, that does not in some way help to illumine all other items of information.

So it follows that a man of very ordinary caliber becomes, with a liberal education, a man of considerable importance in his community, whereas, without such help, he would amount to but very little in the world. (Of course, the man born with but mediocre ability can not, with education, be transformed into a genius.)

In all forms of life, internal states of consciousness are expressed in external appearances. The individual is able to read these appearances in proportion to the degree of the unfoldment of his consciousness.

This reading is what science undertakes; research consists of starting with some given effect, or effects, and thence feeling the way back nearer to the first cause. In this way men learn to read features, to interpret the historical meaning of that which they find expressed in all external forms, in the stars, and the planets, in the landscape, the plants, the animals, and in the human trunk, head, face and hands; these all tell a story, give a history of the part the soul of the form has played in its upward growth through ages, and that no one has more than begun to read.

In order to better understand this specific part of life, "The Making of Human Affinities and Harmonies," it seems best to here briefly outline a broader and deeper

view of the way of all race unfoldment, that we may see *how* this human panorama moves *onward* and *upward*, from a *worse* condition to a *better* condition, by means of that slow process we call *evolution*; to briefly trace the historical pathway and take note of the *generic* action of the law of progress.

Civilization, as we find it to-day, is very largely an involuntary product; the *bulk* of what we know we have been *driven* to learn by *experience*.

The *voluntary* pursuit of information, scientific research, is a thing of comparatively recent date. So also do we find it with *education*; voluntary improvement, culture. So far does this hold true that even now the bulk of the race learns nearly as much by its *foolish* and *disastrous* experiences as by the shorter and easier way of voluntary effort in the direction of self-betterment.

During this *long* period of past involuntary growth, friendly relations have sprung up between nations and among individuals by means of fighting. They were obliged to fight in order to learn that the *same results* could be secured *without* fighting, in a much easier way. It was also in this way that they became acquainted and learned, through this power of might which they encountered, to understand and respect each other. It was by these common experiences that they were also driven to exchange ideas, and were drawn into friendly relations. This *was* and *is* the way of the evolution of many sorts of loves.

Nor are we yet through with this old order of human

evolution through foolishness; the spell still hangs over us.

Individuals and nations reared to-day in the experiences and education of different environments, dislike each other. There exists between human beings a mutual hatred to the extent of their differences,—they find it difficult to arrive at mutual understanding without a fight; the fight gives them a co-experience, it cultivates a bond of friendship through the respect of each for the other's prowess.

We see that this inharmony is very much intensified by a difference in language and in color of the skin.

It is seen to be *particularly* difficult for a person of small caliber and meager information, the ignorant person, to understand that another differing from himself in color and in language can even be an intelligent person or that he is not defective in sense,—hard of hearing.

However, these national differences, due to the differences existing in the environment of each, are evidently not set up accidentally; as instruments for unfolding human life, they perform a very great function.

But since each instrument instituted by Nature for this purpose, serves only its turn, giving way to a later evolved, we may suspect that this one of war, too, will in time cease to be needed. Even now, war seems to be rapidly approaching the end of its term of service. We are rapidly learning the better way of understanding each other by means of voluntary enlightenment.

Travel is a thing of recent date, human beings have

but begun to move over the face of the globe, to mix, to get acquainted and to amalgamate by contact and by education, to become one homogeneous race, to make a world nation that is sure to be.

But this world nation, though in rapid process of formation, is for the future. We are still filled with bigotry and hatred because we are yet very ignorant, having just began to exchange ideas with our next-door neighbors. Though we are rapidly improving, we have a long distance yet to go; Seattle still lies concerning Tacoma, and Tacoma does the same thing concerning Seattle. So we find the same thing to hold true of St. Paul and Minneapolis, of the Irish and English, every neighborhood has its little gossip and religious fights. Though we have discarded our skin garments we are not yet far enough from the woods to throw off our ancient *tribal feelings*. Therefore, we find ourselves *clannish* rather than large and cosmopolitan. We are not yet wise enough to be tolerant of other nations or of the individuals among ourselves who differ from us in opinions and manners. There is yet remaining much of the barbarous in *education*, much even in business, in science and in the professions; in particular is there much to be found in politics, in journalism and in nearly all religions. Individuals and nations differ little in their ideas when compared with the wide difference found in their forms of expression.

It is this *difference* in their forms of expression used by individuals and nations, of manners, of words, of customs, opinions, language, color, religion, politics,

and in their dogmatic adherence to all these forms without examination, coupled with a blind greed, that makes human beings fight. And this fighting way to knowledge is good until such time as they discover the better way, till they *see* and *feel* that all matters fought over could be much better and more easily settled *without* the fight. By an examination of their forms of expression men will finally learn that the only use of fighting is a spur to action and to show at its finish what a foolish and expensive process it was to secure that which might have been obtained with little effort.

About the only *cure*, however, for the *bulk* of the *foolishness* of life is for each individual to *do* the foolish thing and as a consequence *suffer* enough to make him *remember the lesson*. It seems necessary for the majority to go through these same fights *again* and *again*, before they are able to see the *foolishness* of the thing with sufficient clearness to *stop* it. The man who, in any community, is enough of a back number to seek revenge, is a man who should be taken in hand by the community; he is a dangerous person. There is a better way; it is all a matter of knowledge and of self-control. It must be that individuals of all colors, nations, tribes and races are here on this earth for a purpose. It must be that one has just as legitimate a right to existence as has another. We have as yet no evidence to the contrary. There is room for all to act their part, plenty of room and opportunity for all to earn a place to sleep comfortably, plenty to eat and more to enjoy than we have ever yet dreamed of.

This can not be realized immediately, however; men and women can not be trusted, they are too dishonest. So, to repeat, we must, for some time yet, steal and lie, and cheat, and grab, and kill, and imprison, and go to war, merely to learn that there is more of everything in the world than the human family can use. The world is made up of jealous, quarrelsome nations, and each nation is composed of hostile individuals and organizations, all of which seem to be afraid that they will starve to death unless they waste at least half they produce in fighting each other, when not one-half the soil of the earth is at present under cultivation, to say nothing of the other unused opportunities.

Whenever we think we need to fight we can find someone to oppose us, and if we need *money* for the purpose, we can find *that*, and someone to urge us on with encouraging flattery if we can furnish the security. And, so long as we know no better than to be thus coerced by our bad tempers, our egotism, our greed and our dishonesty, we should pay the bills cheerfully.

CHAPTER VII

FROM WAR TO PEACE

OF course, a complete change from a militant state of society to one of peace, or a change in the individual from a peevish, revengeful, fighting attitude of mind to one of peaceful co-operation, means simply a change from a destructive expenditure of a large part of social and individual energy to a constructive use. This means intelligent construction and reconstruction in everything.

In all cases where it becomes necessary to demolish an old structure in order to build something new and better, from a city block on up through all social forms, to the rebuilding of the human body and the settlement of national differences, this demolition and reconstruction will be carried on simultaneously. It will be undertaken and carried forward without fuss or turmoil, without violent destruction, wreckage or iconoclastic methods. Nature builds all of her higher forms by a silent process, by a simultaneous destruction and construction. This noiseless move forward, by using the material in the building of a new structure as fast as it crumbles from the old, we are slowly copying from Nature. But for a long time yet we must struggle with this handicap of conservatism and break up the old

forms with noise and violence; the methods must be considerably iconoclastic, revolutionary, foolish.

We slowly learn the art of noiseless reconstruction in everything, through the noisy, painful, warfare methods of first breaking up our old and useless forms and building new and better structures on our battlefields.

It is all a matter of unfoldment. Men and women quarrel less in proportion to the degree of the opening consciousness. Historically speaking, the human energy of the world was at first expended aimlessly and a large part of the time fruitlessly, except to the extent that destruction bore the fruit of knowledge. Through the ages the race has learned the art of using its energy ever more constructively.

This better use of force and matter, as a means of human unfoldment, is the one great lesson that it seems Nature is trying to teach, she having so placed the determination to teach this lesson in her great law of compulsion, above all other considerations, as to make it impossible for any person to hang back with impunity; the longer he refuses to learn, the more will he suffer.

This law to teach human beings to act with ever-increasing thoughtfulness, more constructively and harmoniously, is inexorable in its working.

Can this tremendous struggle of to-day have any other meaning than the one of Nature's urge onward to a larger life?

Must not the intent of Nature be, to awaken each individual to a knowledge of her purpose, to show to each that her purpose is a beneficent one; that he may,

in time, learn to co-operate with her law to the end of a more rapid fulfillment?

Is it not because we have not learned in any true sense the purpose of life, and to co-operate with this purpose, that we suffer?

Is it not because we are still experience-driven rebels, that we find ourselves very uncomfortable? Is not this why we are, when compared with that which we can easily see we should be, of so little use to either ourselves or to others? Does not this explain why it is that we often pause in this struggle of life to inquire of ourselves, "*Is life, after all, worth the trouble of being born and of living?*"

CHAPTER VIII

THE REFLEX ACTION OF HUMAN STRUCTURES

THE social structure of every community is, as has been briefly shown, a reflection of the average intelligence of its units. But this human structure we call the community reacts in its influence upon the units of which it is composed.

All human creations, of either the hand or the brain, effect reflexively their creators. But so, also, do we find it with objects of Nature. The Moon was once a part of this Earth, upon which it now in its separate existence exerts a reflex influence.

We criticise our present social system for the reason that by its reflex action it denies us the use of so many of our natural rights, compels us to do so many foolish things, suffer so much, and use so much time for so little learning. We assert that it is a very stupid structure, contains so much injustice that it needs to be rebuilt.

The *home* depends to a very large extent upon its physical, social, mental and economic environments. And so much does it depend, through the man-made wrongs of these environments, that the family harmony and happiness are frequently destroyed in cases where

the closest natural or affinity ties, between the two, existed at the start.

The *remedy* for economic and social wrongs lies in the *rebuilding* of these structures by means of *raising the grade* of the community intelligence; there is *no other* remedy.

The cure we have stored in our laboratories and in our books, waiting for sufficient recognition,—waiting to find its way to practical operation in the brains and the hands of men and women; we must learn to use our heritage of unapplied knowledge.

If the majority were equipped with what could easily be taught them, or with what they might learn *without* any assistance, of the elementary sciences alone, in practice this would be a very different world. A knowledge of no more than the elements of the sciences assists the understanding of the individual very greatly in his reading; with this he can obtain very much more for the time he spends in reading, even the magazines and fiction. And these two mediums of general and practical knowledge, though far from ideal, give much more that is of value, except in the formation of an archaic literary style, than either Lubbock's hundred best books or Eliot's five-foot book shelf. For the use of the majority these two groups of selections have, on the whole, little value; they were made by academically trained men very largely out of touch with popular needs.

We do not here recommend for the average person fossil books, antique books, technical books, exhaustive books, nor guess books.

The schools are doing an excellent work and they are slowly improving, but there is a great educational need existing that has not yet been met. The less intelligent are in the majority; these should be reached, interested and awakened by the intelligent minority, because few have arrived at that place in their unfoldment where they can start and continue their own improvement. Educators have not yet seen the full importance of arousing the family life; the foundation of the child's education should be laid before its tenth year, but parents know nothing of how this may be accomplished. Parental ignorance and indifference could be largely overcome with suggestive information.

The first step taken, then, to secure this end, should be the supplying of, at popular prices, popularly written or easily understood and instructive books that will stir and arouse. The next step taken should be one to awaken interest, to overcome indifference, to stimulate activity. This could, perhaps, be best accomplished with a deluge of stirring popular lectures; by covering the country with these lectures *again* and *again*. The government could do no better work than to send out an army of trained lecturers for this purpose, and this alone.

The fact of the matter is that the education of the young is largely turned over to the sports; children are allowed to take the easy road to good-for-nothingness and dishonesty.

To the average unevolved mind the subject-matter of our educational books seems dull, and few *professional*

men, *even*, learn more than a fraction of the profound, exhaustive, stupid matter of the text-books they wade through to reach its practice.

This appeal is to the intelligent, not to the man who begins at once to *argue* as to the *matter* of what *education is*; the meaning of the word education here used is, in the broad sense of enlightenment, all awakened consciousness, whether accomplished in the school-room, the shop, the field, the forest or elsewhere.

Men and women can not very well co-operate till they are equipped with the common knowledge that gives them mutual understanding and enables them to act justly toward each other. Without knowledge, the conduct of men is nearly as often unjust as just; the good, or *moral* motives of man are determined by their *wisdom*, their *bad* ones by their *ignorance*—men can not very well co-operate till they can trust each other.

The power to first discriminate, then to generalize and classify, the power to grasp abstractions, is the fruit of wisdom; one can not be magnanimous, he can not be tolerant, till he learns how; he can not be truthful and honest till he knows enough to see that it does not pay, in the largest sense, to be anything else.

The majority are not yet sufficiently enlightened for successful social co-operation, and for this reason about half the disagreeable happenings in the family life (between the man and the woman) are due to causes that lie beyond the control of both; annoyances and disasters for which neither *should* blame the other as they often do. The causes here are economic, and much too

deeply hidden to be seen by the badly informed average person.

Knowledge of the causes of social wrongs, however, would enable them to avoid much of the bad effect of institutions on their lives. To know the cause is a duty that each person owes to himself and to society. There is a narrow sphere within which the *individual will* seems to operate with more or less freedom of control, so that the well-informed person can, by a wise manipulation within this sphere, anticipate and avoid much of the bad effects of dishonest individuals and the unjust workings of social institutions.

This upward human climb is achieved through a gain of knowledge; it is due to the opening vista of consciousness and can be hastened by voluntary effort. Nature seems to be saying to us all, "*Come on, I have something much better for you than you now have, but you are not yet prepared to receive it. I have many things to give you, but I have made them conditional; for your sake, not mine, I have so made the law that you must earn your possessions; it is the earning that gives you appreciation, and appreciation that enables you to enjoy your possessions; the earning gives you the experience that cultivates in you the necessary feeling.*"

"So you *can*, if you *will*, *pitch in* and climb fast; or you can hang back and growl and loaf and suffer; it is 'up to you.'"

Hence, the importance that there is attached to the gaining of knowledge, of education in its broadest meaning.

To understand how we are, as individuals, coerced by our institutions and how demagogues are interested in keeping us coerced, is an exceedingly important part of the education of every person.

So that one of the prime essentials of the education of every child lies not so much in that part which will enable him to gain a subsistence, important as this now is, as in his awakening. The most important function of the teacher or of the parent is to arouse in the child a knowledge hunger; if this can be accomplished his knowledge of economics will care for itself, and his other education, outside of the elements, will also, in most cases, do the same after he leaves the school.

CHAPTER IX

THE EDUCATIONAL HANDICAP OF MONOPOLY AND OF DOGMA

EVERY child comes into this world with certain proclivities, certain mental and physical peculiarities, a predisposition to act in certain ways that some attribute to a gift direct to the individual, a divine bestowal; others to a heritage of accumulated ancestral or race experiences,—to heredity; while it is regarded by a third class as the stored-up product of the individual's own past experiences in other embodiments; they contend that he has lived many times before.

Whether this latter be true or not, correct in theory, or a matter of fact, it seems to be more in harmony with what we understand of natural law, a logical continuation of the work of evolution that gives justice to the individual. This postulates some freedom of will and places the responsibility more on the individual himself; it makes him less of a puppet, extends to him the privilege of self-culture, of holding and enjoying the fruits of his own efforts; it leaves continuously open to him the opportunity to correct his mistakes and go on up into a higher life. It is this that better accounts for all initial human tendencies, proclivities, and particularly well does it account for human prodigies.

With most persons, at least, the purpose of life, that for which we are here, the way by which we have arrived,—our source of being—destination, what becomes of us when this state is ended, is merely a guess or inference drawn from appearances.

For the purpose of our present discussion, however, it matters very little which theory is right and which wrong. Though there are many different attempts to explain *why* it is *so*, we *do* know that all children come into this world wholly unfitted to play their part as citizens; they would not be *less* prepared to meet the requirements of the social surroundings into which they are born were they to arrive fresh from some primitive age of the world.

And the proclivities with which they are equipped when they arrive, and which we attribute to heredity, make them appear to be exotics, or prodigals, returning once again to catch up, by the rapid process of education, with their race—but it keeps us all guessing and some very foolish guesses find their way into good standing—become orthodox.

Anyhow, when children *arrive* they are found needing a very great deal of attention, more than every person (either as a parent or as a teacher) cares to undertake, to prepare them to so meet the requirements of their environment as to be a help rather than a burden to themselves and to others.

This training of the child, this displacing of his unfit with the fit, this exchange of his involuntary or animal naturalness for a later, a higher, a voluntary or human

naturalness, is what education undertakes but has not yet learned very well how to perform; it still leaves him badly educated, and, as a man, very much of a barbarian in his practices.

Progressive change seems to have been too rapid for our educational assimilation; at least seventy-five per cent of the world's population does not receive from education what this stage of human progress owes it; and, for two very plain reasons: the first and greatest enemy that education has to contend with is monopoly; our schools are robbed of their *natural* funds for support by a selfish conservatism,—the greed of special privilege. Dogma and monopoly are united by the common interest of greed. Against this tremendous injustice the friends of individual and general improvement, a comparatively few individuals in private life, are, by means of a slow propaganda, “putting up” a continuous, determined fight, that in the end will win. But, in the meantime, the work is a slow one and requires much sacrifice on the part of the less selfish, who, with their slender means, keep alive in the new and the progressive the better part of human education; and it is this also that keeps the schools from sinking into educational atrophy.

Conventional education,—authority-controlled instruction,—is slow to improve; it holds to its old and crude forms, its errors and superstitions too tenaciously.

This dogma, entangled with the matter of education, and brought along down from past ages in the preju-

dices of men, is the handicap or enemy (standing next to monopoly) with which educational, as well as all other progress, has to contend. Nor is this handicap a small one; it is simply tremendous because these medieval devotees have cultivated, with a determined purpose in view, a very subtle art of impressing the plastic mind of the helpless child with their special brand of mental fixture. And by reaching a very large number, they still hold, to quite an extent, a boycott threat against all freedom of speech, of writing, of thought and of conduct. These educators, or rather, progress-fighters, know precisely what they *want* and how to obtain it; they also have the *means*, but they do not know their *real needs*, nor of the further fact, that they are their *own greatest*, and among the *world's greatest enemies*, because he who, having the power, would restrict in any form that freedom of life and of action which interferes in no way with the rights of others is an enemy to all his kind. Dogma and special privilege are enemies of progress,—they restrict, deny the freedom to change.

If the founders of this Republic were right in their belief that the safety of democratic institutions depends on general intelligence (and we know that it does), then it follows that any system of monopoly that diverts the natural funds of educational support into private pockets is far worse than a lack of patriotism; it is even a criminal wrong. The beneficiaries of every monopoly on earth, whether public or private, tend to become opinionated, dogmatic, obtrusive and coercive, and hereby a non-progressive stumbling-block among men—

a public danger. They soon forget that the source of their power resides in the individuals by whom they are surrounded. They, therefore, usurp and trample on private rights to the exact extent that their privilege removes them from the correction of competition. This is the tendency of all monopolies; private corporations, judges, railroads and governments all abuse their power and are tyrants over individuals to the extent of the power that the removal of competition gives them. Men are yet far too small to be trusted with much power over their fellows. If what the Socialist wants could be set in operation, the individual would very soon become an absolute slave to a fixed system.

Our public schools need the correcting competitive spur of private educational institutions to keep them awake and improving. The observing person can readily see that they are, *even now*, non-progressive to the extent that they are not obliged to compete. The officials and employees of railroads, cities, states and nation soon come to act as though they were the owners of these institutions because they soon come to *feel* this way. The judge on the bench, being considerably removed from competitive correction, often wields his delegated power as though it were his own, even though few could be found with minds sufficiently simple and childish to announce their belief.

So far, the world has not *suffered enough* from the restrictions of *monopolies* and *dogmas* to enable it to *appreciate* freedom. The world is not yet *old* enough to have any *high* degree of freedom; we do not know

what competition would *do* for us because competition has never had a chance to work—we have never had *freedom* and do not yet *know* enough to have freedom; we have always been *monopoly-ridden* and *robbed*.

The best educational success can not be secured without freedom to compete. Men and women need *awakening*, but they should be left *free* to *reason*; without *this, intelligence is impossible*.

Referring again to dogma, it, too, is merely a product and a tool of monopoly that, in its turn, becomes reflexively a monopolistic tyrant of the mind, shutting out reason.

It follows that the teachers of any dogma (whether educational, economic, financial, social or religious) who suppress reason are unpatriotic; they are enemies of their kind to the extent that their dogmatic teaching benumbs the brain and retards mental action—we can progress only to the extent that the human mind is freed from its trammels—freedom means progress, and progress means more freedom.

But we are confronted with facts; the monopolist and the dogmatist are with us in large numbers, and the progressive world must put up one continuous struggle for human freedom and justice, against these enemies of a bettering change, who are strongly intrenched with their selfish interest as a bulwark against nearly all progress.

This is a mistake; there is a law that compels all life to move onward through a change of form; hence, all forms are mutable.

Human beings, as a part of this life, are subjected to this same law; there is a penalty attached to standing still; our refusal to change our forms of expression from lower types to higher ones brings trouble.

Hence, it follows, that there is much greater danger from selfish and ignorant opposition to change than from the mistakes of changes made in ignorance.

Where the conventional forms of conservatism happen to be sufficiently strong to prevent the natural flow of energy from making for itself new forms of expression, it means decay, atrophy and death. This holds true of both individuals and of nations. Where old forms hold back for a time, but are not nearly strong enough to strangle to death the life that is struggling for expression from within, we witness strikes, divisions of social groups and reform moves, as in our own country. But where old forms are sufficiently strong to hold back for a much greater pressure, as in Mexico, the pent-up forces burst forth in revolutions. In Spain, conserving forms were strong enough to produce national paralysis. But as a rule, this continuous rebirth, set up in Nature, can not be long suppressed; in all countries, even the most civilized, it is continuously breaking away and expressing itself in some violent form, as in crime and destruction—it is the revolt against the pressure of dogma.

This shackling effect of dogmatic instruction can be very plainly seen in the products of our schools: the common school, the high school, the college and the university, and in a particular way does this hold

true of the parochial school—yet we call ourselves civilized.

This partly explains why educators fall so far short of our ideals in some features of their products.

Dogma of instruction tends to deliver its students to the world sealed with bigotry and opposed to all that is *new*,—intolerant of all that they do not find sanctioned by their authorities, in favor of whom they have been prejudiced by their teachers.

Our college- and university-taught men and women should be the pioneers of the race; the mental, the social, the economic and the religious liberators of their kind,—the advance guard of progress.

But they are far from being this, and for the reason that they have been badly prejudiced, warped and fixed by the dogmas of school instruction, enslaved by and made afraid to dispute their authorities—they absorb with too much credulity. In fact, a *too* great belief in that which we consider *demonstrated* knowledge tends to trammel the free action of the mind, to deaden its pioneering impetus, to fetter the power of the imagination, to discourage its theory-building power, to kill ideals;—it leads in the direction of academic pride, bigotry and intolerance.

So, it is quite often that we meet with so-called liberally-educated men who are unable to view without considerable amusement (with one of their superior smiles, and occasionally with arrogance) all fields of original investigation that they can not find endorsed by their

authorities. They are *vulnerable*, enslaved, by their *ruts of prejudice* because their *courage* was crushed in the schools—they have been turned out with an illiberal, liberal education; though they have secured the college or university degree, waded through the conventional curriculum, their prescription has been taken too credulously,—they have simply *absorbed* both the real information and the dogma; in other words, they “have been through college.”

Of course, even with all its faults, what is known as a liberal education makes, as a rule, of the individual a better citizen than a person having only a common school education; liberally-educated persons are more comfortable to others; it is less often that they burden the community with the expense of crime.

The aim here is to reach the truth—to criticise in a spirit of fairness; institutional education has great value, but there is room for educational reform through a larger supply of educational means, better methods of instruction and the elimination of dogma. Almost every excellent thing could be better,—is susceptible of improvement.

The school drill does not, by intimidation, destroy the independent power of thought that resides in the larger calibred students,—skeptical students, who carry in their minds sufficient doubt to counteract the evil influence of their lessons of dogma. The world is now passing through a dogma phase of evolution in education, as well as in everything else; and in the passing, the rate of speed can be greatly accelerated by remov-

ing all this half-lie positiveness from the instruction of the pupil and the student.

There is very little of that which is known, outside of mathematics, that should be impressed by the instructor upon the mind of the student with any very high degree of hypnotic intensity. And this for the reason that, though it has taken the human family ages to accumulate by its experience, by its experiments, and by scientific research, that which it offers the student in the matter of his school education, it still holds true that this matter is an incomplete and imperfect human product; most of which is being subjected to slow but continuous change. So that much of this which he is now taught in the schools may be for him but a temporary holding.

On the other hand, what the student, as well as the people in general, need to be shown is, that this matter of education has a reasonable permanence through a slow process of improving change, fought out against the selfish element in conservatism. And that, notwithstanding the slowness of this improvement, in the matter of education, its value to the world, imperfect as it is, no person is yet able to appreciate because it has not yet been half utilized.

With right methods of educational awakening, most persons could be brought to see the importance of self-improvement. There are a few, however, who do not seem to have within them this possibility; these are the human problems,—those who seem to lack the brains, a fact that is explained with a very fair amount of satis-

faction by the misfortune of birth. There is, however, a slow decrease in the number of such births through better and an increasing amount of Eugenic instruction. This will, in its turn, increase the percentage of self-made men and women,—those endowed with the self-awakening power of courage, initiative, stamina, determination, continuity, outlook, insight and good health. All this, however, is impossible without *one thing more*; and this one thing is: the *belief*, the *feeling*, that all this will *pay*, the faith that Nature has given to us the automatic power to conserve and to hold the product of all our self-building efforts and carry this product forward and upward into successive lives. This “*one life belief*,” this unawakened, faithless and hopeless condition of mind, that produces so much of this “what’s the use” feeling in the world, accounts for much of this limp and spineless condition among the majority of men as well as for their greedy ambition and dishonesty: this belief that they must squeeze the last drop of sense-pleasure from life at all hazards, because that is all.

CHAPTER X

THE VALUE OF OUR COMPULSIONS

IT is the gaining of things by effort that makes them worth having,—the association of the struggle with the thing gained, that gives appreciation, and the lack of this work-earned feeling that accounts for wastefulness.

The reader may *know* that knowledge gained by effort is character, that neither the strongest individuals nor the strongest nations grow up in a pampering environment; that the happiest and the most successful men and women in the world are those who have been taught while young to work; but *if* he can see this with sufficient clearness to put it into practice, he is one of the *uncommon*, an *exception* to the rule of men, who, in practice, try by almost every means to shirk their needed and wholesome lessons of life, instead of meeting them and conquering them at the opportune time.

All life learns to do what is best for itself, willingly, by being for a long time driven and enticed to do what is best.

Beginning with the cell life and ascending through the different grades of the lower animals, this one thing of “work and learn” has been made compulsory. All animal life is so constituted and so environed that, with-

out effort, existence ceases. Lazy species become extinct, and lazy individuals are always in trouble. In all life, work co-operatively performed attracts and holds together the co-operating unit by memory and feeling. All lower animals, and the great majority of human beings, are yet the *mere puppets* of this law of *compulsion* and *attraction*.

Most men and women are driven by hunger to earn their daily bread; they like play, or aimless action, and they dislike work, or constructive action. So we find them, as a rule, doing only that which they are compelled to do to gain the specific ends of subsistence and of entertainment; without ever suspecting that there must be in all this struggle a larger purpose, character-building,—that this is merely the evolution of the individual towards a larger life beyond the human life.

Nearly all children protest against education; they must be either enticed or driven into purposeful conduct, the constructive discipline of their lives, at the beginning; they like play and they dislike work; they want baseball, card-playing, dancing; and even older persons are much the same,—they do not like their work.

The majority want to stop work every few days and take a play,—a vacation; continuous constructive activity soon becomes irksome.

This holds particularly true of the *less evolved*, the less *fitted* into civil life by education, by the molding power of work and of contact with culture; the lazy, shirking, prodigal element; that keeps thinking, working, thrifty people on the alert to head off their destruc-

tion, their dishonesty and their crimes; and to meet the expenses incurred by all this foolishness.

But Nature, evidently, has provided a way to drive all men and women to work, a way to make them finally *like* the action involved and to understand its meaning. This apparently explains why it is that we find the members of this less evolved class obliged to serve for their subsistence in the most arduous physical occupations; here they are driven to obtain precisely the discipline that they *need*; but, of course, they always *resent* being *told* so, because they do not believe it to be true.

So, to serve this compulsory purpose, we find many resources coiled up in the natural law. In the first place the human being gets hungry and cold; for the means to prevent this he must work. *One other* thing of great importance, for this purpose, is the matter of *human mating*; the subject now under particular consideration.

We find the young man and the young woman urged by a *tremendous* impulse to *marry*, even before they have had time to obtain either educational fitness, or material means to marry.

It is evident that here in this bondage the real compulsory struggle of life begins. First it is the mental adjustment between the man and the woman; what a time they have with their differences! Then comes the struggle with children, and for bread and butter and clothing,—against debts, sickness and doctors, lawyers and law-suits, poor crops and accidents; the larger part of the trouble of which is due to foolishness.

In all of this there is, however, the best kind of educational discipline for the average man and woman. And while all but a few will take *no other* than the one of *compulsion*, yet the majority of these, once they have become well *ensnared* and the *novelty* *deaden*ed, see in these compulsions little more than a *very ugly species of slavery* that they would *gladly shirk* if they *could*, and frequently we find them doing so. Most men, however, are held to the performance of these, their duties, by the *marriage tie*, *parental love* and *public sentiment*; like a *horse* in a pasture, they are kept in their proper places by the conventional fence.

This discipline is just what most men and women need. Nature herself has set up this educational trap of experience to carry them across the unconscious stage of their soul growth. She enlists them with sex attraction and holds them there with the marriage tie and public sentiment, whereas, were it not for this, they would shirk. However, she rewards them for being driven, in many ways, but in particular does she furnish them with their honeymoon experiences followed by parental love.

Notwithstanding all this, we find many of these at the finish, wondering if this struggle has been worth while; particularly when their children are ungrateful and do not succeed.

Such parents, in fact there are few others, fail to realize that the chief product of their life work is stored up in their *own individualities*, not in those of their children.

What is the meaning of all this? What speculation are we, with a fair amount of safety, warranted in making, concerning this matter of compulsory and voluntary action in which we can see the onward move but no satisfactory end; no conclusive product that warrants all this struggle?

There is one thing in all Nature that is most emphatically evident and this one thing is: her determination to drive and to entice all her sentient forms to act ever more purposefully; to acquire through practice the art of definite construction and awakened intelligence.

This is the meaning of education; education is the purposeful transfer of information. If we but observe carefully, we will find that there is a rebuke set up in the great unfolding law of life for all desultory conduct. It is, perhaps, never possible for any individual to do anything thoughtlessly, carelessly, to perform any needed work in a perfunctory manner, without, by some sort of a mistake calling down upon himself a penalty for his failure to comply with Nature's requirements for accurate work, thoughtful conduct.

Experiment a little to convince yourself; watch when you make a loose and careless remark, even when you are too tired to put your thoughts into words and sentences of exact meaning, and you will find that often some smart and critical person is standing near to call you down with criticism—your well-rested wife, most likely.

Try it; pick up and return a book to its place on the shelf without any particular notice of how it is being done; and for the larger number of times you will find it wrong end up when you look. Watch to see how your bad pronunciation and the grammatical errors of your speech are taken up and laughed at. How all your thoughtless, sudden and jerky moves rebuke you with mistakes.

A needed part of the discipline of nearly every woman's life has to do with the matter of her clothing in the way of art and cleanliness. Let her, then, go out upon the street with the details of this neglected, in a hurry, with her clothing thrown on in a slipshod manner, and she will find herself punished by meeting many, and by seeming to meet almost all persons she knows and for whose good opinion she cares most.

What is the meaning of that melancholy note which we find running through nearly all lives, even in their merriest songs and their laughter? It is but a part of this move forward into ever-growing freedom of action through greater accuracy; it can have no other meaning than the one of the persisting of unexpressed ideals, not only through the lure to the forward move, but the discomfort of non-fulfillment.

It is probable that this yearning and this urge, in the majority of cases, is, like hunger, the one of impulse to the sex expression,—is in the interest of the species and for the education of the individual; this is but one and the older part of this great whole of

human expression. In this we find the inspiration of the sentimental song; in church music it is the wail of a soul feeling its way among the shadows of fear and uncertainty.

CHAPTER XI

SOME EVIDENCE OF LIFE'S MORE REMOTE PURPOSE

WE have always before us plenty of evidence to show to the person who can interpret its meaning, that the human family is engaged in a struggle, which it does not yet understand. No doubt an occasional person has sensed a fraction of the truth, but none of the childish and, in many cases, money-making, business guesses, called religion, give us much satisfaction.

It seems a much more rational and a safer guess to suppose that this struggle was not set up to gain only these specific and transient things of everyday life for which men and women so fiercely contend. This gain can not be the entire reward and end of action; though each item of effort when secured is found to be worth a temporary *something*, this value is *much less* than it has cost in time and energy.

Yet we have all learned that this experience can not well be shirked; that if we fail to provide ourselves with these specific things: with food, with clothing, a place to sleep, with friends, with amusements, with a variety of things to enjoy, with pursuits, and even things of ambitious endeavor, we find ourselves in a

still worse dilemma than when we work to provide them. The happiest life seems to be the one of *earnest action* with not only the elimination, as far as possible, of worry as to the results of the action, but with a fixed determination to enjoy life. We *must* act, and we find that when we act up to our *best* we reach the end of each specific conquest with a feeling of *two-thirds* satisfaction and *one-third* disappointment. When we *refuse* to act we find ourselves even more embarrassed. The lazy man nearly always thinks he is unfortunate, looking with tears of self-pity in his eyes for someone to help him. But to help such a person seems to be an interference with a natural law, since we find that the man of action and generous impulse who does this helping is nearly always punished by loss or ingratitude for so doing. Nature seems to have equipped every person with a complete evolution outfit.

The human family is thrown into an environment where each individual is compelled to take action, and trouble flees in proportion to the thoughtful deliberation that marks his self-controlled action. This seems to be one reward for conforming to the requirements of the natural law. But he also secures another reward in the *enjoyment, for a time*, of the specific fruits of his endeavor.

Nor can this be all; no one ever finds these rewards completely satisfactory; each individual feels that there must be more to follow, that there must be a still greater compensation for his efforts, somehow stored

away in the building of *indestructible* character, individuality, personal efficiency, the *fruits* of which are not *immediately reaped*.

But the proofs *accumulate*, that what we are able to see as the fruits of conduct are not all there is to be *gained* or *lost* by conduct.

Nature seems to reward all her obedient, trustful actors in instalments, many rewards often follow the series of acts necessary for one single conquest; entailed suffering, for the reverse conduct, we see following in the same way. Blind, indeed, is the individual who can not see that *almost* every item of life, if not *every* item, tends to keep us on, and push us and entice us along the right track in the direction of a higher life. Why we are thrust into this environment, spurred and enticed into action, and left to feel and to guess our way forward, ever hoping for and only slowly finding something better, puzzles us all, but it is a fact in which we have plenty of evidence to show there is wisdom.

Every individual life is a slowly moving panorama, and each specific act, if made without intelligence, is almost as likely to be made in the *wrong* direction as in the *right* one; *with* the use of intelligence, the *majority* of the moves will be in the *right* direction. *Somewhere* along the driven way each individual learns *this*, that he has a certain freedom of will which he can exercise to direct his acts to a self-bettering end.

However, all of us awaken but slowly. Let us here point to a further proof that *no* person is yet fully

awakened to the *greater* purpose of life and the importance of his conduct in shaping things to this end.

As was said in substance above, we are spurred into action by the necessities of our existence and submit to many of these with a growl. We are lured onward by our ambitions and aspirations and are allowed to enjoy them as soon as we are sufficiently wise. For a time we are also allowed to enjoy the product of our pursuits with that feeling of semi-satisfaction that usually follows work well performed.

We find it to be the rule, however, that our accomplishments and our captures, when secured, do not give to us quite the satisfaction that we were anticipating they would, while engaged in their pursuit, and this comparative satisfaction soon begins to decline with use. We find it to be the rule, that our interest in the objects pursued in life begins to leave us soon after they are secured; in other words, the individual's interest in the objects of his desire and pursuit, after they are captured, soon begins to wane, and it seems to be at that place where the service of these objects, to the individual, climaxes; we lose interest in the things that have served their purpose, of making us act to secure and use them.

As we move along through life, Nature allows us to reap a sufficient amount of the reward of happiness, if we will take it, to keep up our *courage*, to make us feel that life is not quite all a *bunco game*; through the laws of our nature she sustains in us the feeling that there is more to follow; through the laws of our growth

she endeavors to keep *alive* in us, *hope*, treating *us*, as *we* treat *children*; rewarding us with the things that *please* us, because we *partially* understand them.

The lure of our anticipations excites in us great pleasure, but the rewards thus secured (through anticipation) are by no means equal to the rewards of realization; and the incompleteness of both these rewards seems to show that both anticipation and realization are merely instruments,—a means to a *larger* end.

This decline of interest in our possessions and desire for something new, for change, new expression, this unsatisfied longing, is one of the most important facts of all Nature; it is the only thing that prevents progress from coming to a dead stop. Usually, with partial rather than complete success, men have attempted to express their views of this fact, in all ages.

We have, therefore, but a *superficial* view of this fact (of a declining interest in our acquisitions), when we are ready to agree that familiarity *necessarily* breeds contempt. That *familiarity* which amounts to *knowledge*, breeds in us, with *few exceptions*, *love* and *respect*, for the reason that there are *few*, if *any*, *contemptible* objects in the world.

In cases, therefore, where we condemn familiar objects, the chances are that we do not have sufficient *understanding*; not yet *having reached* that *larger* place in our growth of *understanding*, where the things we condemn can *serve* us; so we reject them with contempt, while better fitting our capacity with smaller things.

Through the suffering entailed by our experiences the moral feeling is evolved,—interest in the things of life is evolved through the opening consciousness.

Familiarity breeds a decline of interest; it is this, aided by a desire for change, that enables all life to escape from the bondage of habit and prejudice, even to break away from its loves and proceed with larger and better building. This feeling of enough of a thing, is the iconoclastic in Nature. This desire for a change, something new, is the constructive and re-constructive in Nature.

It is, therefore, a part of this naturally established program of life, that we begin to lose interest in a thing the moment we have exhausted its possibilities to serve us in an educational way,—to make us act either mentally or physically.

We, then, must have the new experiences that serve to lure us onward and to give us satisfaction by serving as an outlet for the demand of our inner impetus, this desire for further expression. It is this that enables us to progress and leave behind us old clothes, old thoughts, old moves, old habits, old prejudices, old politics and old religions.

I am writing here of persons who have learned to listen to this desire in themselves to make the needed forward moves, persons who have not died to most things in their lives because of their load of habits and prejudices. *Old age* is no more than *prejudice*, or a concretion of experiences; we die because we do not *know how* to be, or *refuse* to be *intelligently plastic*.

Death lifts us out of our paradoxes, takes us out of our physical, mental and moral ruts, pulls us out of the blind pockets, caves and cellars into which we have run and from which we are not wise enough to turn and retrace our way. Nature breaks up all our shells and releases us whenever we become helpless with our loads of foolishness.

Decrease of interest in anything is nearly always accompanied by the awakening of a new interest that lures us onward to some new pursuit.

Why is it ever thus? Why are we *pulled* and *driven onward* continuously into new experiences? Why do we soon tire of *monotony*, and find ourselves invited, nay, almost *forced* by our *feelings*, to seek the variety that breaks up this monotony? Why do we continuously advance unless there is *something* to go for, even greater objects than we are now able to see?

What is the meaning of all these external coercions, these compulsions and propulsions, these jolts and badgers of life; these failures, accidents, disasters and agonies that hinder more in this life than they help, unless they are spurs to action and a means to cultivate in us knowledge and feeling? Are these desires of ours, also these anticipations, this hope, this faith; all these promises which we find implanted in ourselves and to which we no more than half listen; are all these impelling feelings Nature's lies? Are all these building experiences, into which we are enticed and driven, instituted merely to make of us a Creator's playthings, set up for His amusement, and, like *our toys*, when

they have served what seems a fleeting fancy, thrown aside, their individuality destroyed with the breaking up of their tangible forms?

There is ever present in both the individual and in his surroundings that which urges him to keep ever moving in the direction of greater mental and moral heights.

The morality of human beings, their love of fair play, their desire to act justly, each toward the other—to be reliable, increases with their increase of wisdom. In the proportion that one acquires general and common knowledge does he see it to be that which brings harmony of human action, the possibility of co-operation; and the more does he desire to impart it to others, to the end that all may rise into the joys of a life that is possible, but which perhaps no one has yet realized.

Because we are shocked at this daily panorama of human disaster, horror, ignorance, sickness, poverty and crime, we tend to complain very bitterly at the injustice of Nature. But if, when moved to complain, we have in mind the discoveries of science we at once realize that human judgment is altogether too small an instrument with which to measure these creative plans and motives. These so-called happenings that make us weep seem to us terrible to the degree that we are small.

Were it not true that Nature is working on a scale of justice, and a plan for human unfoldment into wisdom and happiness, infinitely transcending mortal

vision, man would have but little at the goal. Reader, if this desire for a higher life of wisdom and happiness, which we find so strongly implanted in ourselves, and which, also, we are led to hope to realize through honest effort, has no meaning, there is little in this life that matters. For, under existing conditions of education and of business most men who are obliged to work out what they know and have, find they must die just when they know enough and have the means to live. As we see it, this is unjust.

Variety is not only the spice of life, because we find in it the pleasures that change of pursuit and experience give; but it is, also, one among the great, though but half discovered and used secrets of education; it is even the secret of good health through anabolism,—one of the secrets of physical repair.

If the onward move of life is to be kept on an ascending plane, it must be furnished with a variety of expressions; then, the greater the pressure of the life from within, the greater will be the demand for variety and the faster the movement of onward and upward change.

Even to one who is but fairly able to interpret the meaning of human acts and thoughts, the evidence of this is plainly seen in nearly all lives. A panoramic view illustrating this onward move, can be had by beginning our observations with the less evolved whom we know and ascending from this monotonous life of small desire and weak expression to that of the most highly evolved men and women who, in spite of immense

obstacles, fight their way to pinnacles of greatness. But at the end of each achievement the aspirant, though realizing a *gain*, finds himself no nearer to the *end* of the things which he wishes to accomplish than when he started, in fact the number and intensity of his desires and ambition increase instead of growing less.

So it follows, that, from the *least* to the *greatest*, no one is *ever quite satisfied*, with *what he is doing*, or with what he *has*, however advantageous it may be; he always *wants* something else,—to *do* something else and something more.

We find the *old* man, to some extent, seeks this experience just as long as he can stand on his feet and when he can no longer do anything he soon frets himself to death. His conduct is usually explained by saying that it is his greed for making money and we wonder why he does this when he cannot take anything *that we can see* along with him when he dies. But whatever may be the *small and tangible* human motive for action, there is abundance of evidence to show that the superior intelligence which set man in motion is working through him on a plan of growth and enjoyment of a much larger size than the one of which he is now conscious.

The wisdom of life, then, would seem to be to co-operate with this power to achieve this larger end. Even the study of astronomy should convince almost any person that the power which set in operation the Universe and keeps it running harmoniously, is worthy of trust.

From what man has already accomplished, we are compelled to infer that he will increase in knowledge, and that this knowledge will give to him a continuously increasing power over his environment, and over himself to the extent that disease will in time be no more; his future realizations will be far beyond our present dreams. And the *present* outlook, even no farther than science has now advanced, holds out the hope that the way of continuous physical renewal will be discovered. If this happens, what then about long life and old age? What about time in which to fulfill human desires?

Children pass through their experiences of expression very rapidly, as all can testify, who have had their patience, and their inventive power to please, taxed with their care. Everybody has noticed how rapidly they exhaust the possibilities of their toys and their environment. This forward move diminishes as they go onward into life, because of the gradually growing fixity of their physical structure. The younger the soul, we may suspect or speculate, the faster does this ossification take place; the older, the more has the individual learned of how to keep up the renewing change by means of physical readjustment and mental control of processes, in a way that gives to himself more and more building time in each succeeding life's experience.

We are all merely children, and these things of life with which older persons have to do, and over which they work so seriously, are but their toys, by means

of which they are drawn and driven into the experiences which, if properly used, will carry them onward to a larger measure and higher quality of individual expression; and sequentially into rewards of merit; that, out in the distance, are far too great for our present understanding.

Life furnishes us with abundance of material for to-day's practice, much more than we can either use or understand, to cultivate in us the larger understanding that will be ours on the morrow; to-morrow we will find a new supply to continue the building; and in this onward move, a supply will always be available for the building of our stairways.

It is here in this apparent jumble that we are driven to cultivate knowledge and will, to use judgment in making discriminations, to sort, to select and to classify objective things for the increase of the consciousness that it gives. But we fail to realize all that we accomplish for the reason that the larger part of our building is behind the scenes, stored in that realm, the things of which, to our present senses, have no tangibility.

CHAPTER XII

A PHILOSOPHICAL DELUSION

ALL these objects of our daily pursuit must be opportunities to add to this invisible structure of ours. It can not be so much the girl and the automobile; the bread and butter and clothing; neither can it be the farm, the business, the mine nor the office, that we are seeking with such an outlay of energy to obtain, and with the feeling that we must suffer very much if we fail; these things must be *merely incidental* to the *larger* and *concealed* purpose. It can not be so much the book that any one of us may be writing, which in itself is considerably foolish, the railroad that we may be building, the souls that we may be trying to save with some childhood religion; none of these can be the *real* object of all this action. The immediate rewards in tangible things that all this struggle brings to either the individual or to the race, are all too contemptibly fleeting and inconsequential to be worth the effort. The much more reasonable inference would seem to be that the object of all this is the building of *indestructible character*; is the experience stored up in the ego,—the more complex and powerful individuality.

Desire seems to have been set up as a guide to

animate action, but in the human being it gradually ceases to be a guide and takes the place of a lure, gradually and in the proportion that its place as a guide is usurped by the knowledge gained by experience. The will is the faculty that operates the decisions of the judgment, sets in constructive motion both desire and knowledge; these are the tools of self-culture.

The uncontrolled feelings are just as likely to act destructively as constructively; the uncontrolled feelings act almost as blindly as the electricity of the clouds.

To control the feelings is not to destroy them, but to conserve, to strengthen, to refine their power and to direct the flow of energy thus engendered to higher ends.

We are here thrust into an environment bristling with energies and opportunities; with things crude and running wild and thrown at us for our exercise; things with which we may practice building.

The best fruits do not grow naturally,—wild in the woods; they are taken from their wild state and improved by cultivation to better serve human needs. In giving to us these unfinished things, the great end of our unfoldment is served; our ability to see the possibility of their improvement flatters us into action; in perfecting this unfinished work we feel that we are doing something worth while.

So is it, in the matter of being unfinished, with all married pairs; they are two bundles of crude practice material, brought together and fastened with the

one thing, and about the only thing, on which they can (and this imperfectly) agree; in the bulk of their mental equipment, if it can be called such, they are wholly unlike; this gives them plenty of room and things to fight about and learn.

The fact that these objects of our desires, placed before us by Nature for our pursuit, give to us less pleasure in the *possession* and *use* than we had *anticipated* during the time of our efforts to obtain them, has given rise to philosophers and schools of philosophy holding to the belief that these objects are all *phantoms* and delusions.

A philosophy such as this is builded on the belief that the *pleasure* of *using* these enticing objects after they are secured, is the *sole end* of the *pursuit* and the *capture*. They find it difficult to believe that this *securing* the *aims* of life can not be the sole purpose and the *end*. They fail to see that this action must be storing a larger and better product beyond the individual's capacity to realize. Anyhow, this "*delusion*" theory of life is not a practical one.

So, it naturally follows that, when persons with this limited outlook, find themselves *disappointed* because of the *inevitable* decline of interest in the use of their acquisitions, they feel that Nature has played them *false*,—that she has *deceived* them.

Though they have derived much pleasure from the pursuit as well as from the capture and use, they are all too apt to become pessimistic because the *pleasure* is not *permanent* and the satisfaction not *complete*.

They are made up of, constitute, the *great, narrow, impatient, intolerant, get-rich-quick* company.

The onward move of life, its panorama of change, the mutability of all forms of human expression, have failed to convince them of the necessity of all this change to keep up human growth and happiness; it has failed to show them that the purpose of life can not be these transient things and that this onward move holds the evidence of a greater purpose, one that is largely concealed from human view, only because man has not yet grown sufficiently to *see* what this purpose is. In this primitive condition of mind men attempt and believe in all sorts of *permanent* structures, and they desire and try to obtain all sorts of *complete* things, fair samples of which we find in the way they attempt to write and to buy books and to make for themselves complete heavens or abodes to follow this life.

This sort of adolescent philosophy is bound to wreck the transient earth lives of many of those who are crossing its stage. It is this that explains pessimism and many a suicide.

CHAPTER XIII

CO-EXPERIENCE THE SECRET OF COMMON INTEREST AND HARMONY

SO very plain is the cause of domestic turmoil, to the observing, reading and thinking person, who stands in a place of daily mental contact with both men and women that he is inclined to wonder, not that it is not less, but that it is not greater. In this matter of managing foolishness Nature has set up a very wonderful plan.

What each person believes is a pick-up jumble of truth and falsehood that antagonizes the beliefs of others picked up in the same way; of actual knowledge one meets with but little. In the business, the social, and the domestic life there are but few harmonious combinations found, for the reason that there is but little *knowledge* held in *common*; knowledge having a common consent is a thing of slow evolutionary growth.

It often happens that two persons, holding precisely the same opinion concerning a given matter, believe that they differ entirely in opinion when in fact they differ chiefly in expression; it is a matter of the use and understanding of words. The average person is extremely limited in his power of verbal expression, and in this stress of life he is either unable or finds

little time to understand others, even when their thoughts are most clearly expressed. The lies, bad tempers and dishonesty of men and women must, also, be considered as a hindrance to mutual understanding; also discomforts due to poor health and poverty. Nor do we need to increase the list of barriers to mutual understandings to make us wonder that there is not even less working harmony among human beings than there actually is.

It is general and common knowledge that gives good health and the power of expression,—also that enables us to understand the difficulties with which others are struggling and to be kind, tolerant, patient and good-natured when trying to arrive at mutual understandings under difficulties.

Knowledge gives understanding, and with *this* one is enabled to see that the mistakes of others, their careless remarks, their unfair statements, even their untruthfulness, should be neither too quickly nor too harshly criticised. But on the contrary, they should be given time, and be led by kindly and adroit questioning to correct their errors.

Harsh correction usually arouses the antagonism of a bad temper; this spurs the criticised to make an argument in defense of himself; and in this defense he is very apt to lie increasingly, stubbornly, adhering to his first and erroneous statement, utterly refusing to correct himself.

The world is slowly awakening to one after another of the factors of human progress; but we are yet far

from realizing the importance of reliable speech and conduct as a means to secure a larger freedom of action among men. They can not yet trust each other.

Men and women are attracted into groups and pairs,—they are made friends, chums and affinities by having the same or common information, common memories, and, as a consequence, *feel* the same about things; they agree through their *feelings* by the likes that come through memories of their associations and the like experiences that they have passed through, and can talk about and be understood.

It is by the drawing and cohering power of the feelings born of association, this common experience among human beings, this power of habit that persists through the feelings that builds cities.

This is the way Nature works on the constructing and conserving side of all progress, and it must be watched for the reason that it tends to produce rigidity of form in everything.

There is the other side of progress to be considered,—the iconoclastic, the breaking up of old forms to make new, the liberalizing, change, variety.

We all find, however, that it is no easy matter to gain the needed freedom required by the law of our own progress, by breaking away from our habit-formed loves, by discarding our idols. Nearly all persons act within the habit-worn grooves of least resistance. We nearly all return again and again to the same hotel, the same restaurant, and even to the same seat in the same restaurant; country people are very apt to be-

come quickly and immovably fixed into narrow grooves of action.

These two sides of progress need intelligent management; *habit* needs understanding and watching or it will soon become a tyrant; changes that are not constructive are useless; the needed thing is wise readjustment. In the building of human affinities and harmonies both variety and the feeling ties of habit must be used; we need revising change.

The chief value of *fashion* consists of cultivating the ability to make a change, of making habits and of breaking away from them.

The active religion and politics of nearly all human beings are fixed upon them by fear and early education, intensified by a stubborn and unbreakable habit; they are held and made to act like puppets, by *feeling* rather than by *reason*. It is this that makes the building experience of the average life a small and narrow one.

Through the feelings, excited by memories of co-experience, we are able to account for the evolution of all loves; loves are first biological; they are next social. And in its final analysis, this feeling that comes of association may prove to be the secret of chemical affinity, the loves of molecules and atoms.

So it follows, that if we are to intelligently manage our own upward growth, we must keep ever in mind the fact that all habits or loves tend to enslave us through their comfortable action—they keep us from breaking away and going on.

Nor must we forget that all loves, all habits, all

conventional bonds and tyrannies have a lesson to teach us by compelling us to perform certain needed work, disciplining us; and the proper way to be rid of their tyranny is to interpret their meaning and learn the lessons they impose. We remain in slavery and suffer just so long as we shirk the learning of the lessons.

The price of freedom is knowledge; we can deposit our conventional slaveries on the scrap heap and escape in freedom the moment we have the needed knowledge; forms and habits are, like our bodies, merely the temporary instruments by means of which we obtain our building experiences.

Even after we secure some small measure of freedom, we are obliged to learn its proper use by making many mistakes in experimenting, in trying. This is why Nature deals out her treasures of *freedom* in small quantities, particularly to the ignorant—that they may not be too grossly abused.

For the above reasons, nearly all married life is a scorching, chastening experience that most persons need for its discipline,—its educating value, if for nothing else.

Between the strong sex attraction that holds the man and the woman together, and the mental antagonisms, the different opinions which they hold that tend to drive them apart, there is usually in operation a very active and interesting little pandemonium, a turmoil that most married pairs succeed in concealing from the world by keeping the curtains down.

They are like business men who make bad bargains;

they do not like to have the facts become known. This effort at concealment is a very excellent discipline in self-control.

The fact of the matter is, that few men will ever learn much till they are matrimonially harnessed and are *compelled* to fight out a little more information in the treadmill of the family life. Nearly all men are too fickle and lazy to do much before they are married; for their spur to action they depend to a very large extent, not only upon the sympathy of a woman, but upon her natural tendency to flatter, to see in them exaggerated possibilities and virtues. If they can be amused, furnished with plenty to eat and allowed to growl, to snap, to snarl and to find fault whenever they feel like doing so, they get along very well with each succeeding day's work. But on the whole they prefer to go through life with as little effort as possible.

There is an unnecessary amount of this family turmoil, and one aim of this essay is to show that much of it can be quite easily avoided, by volunteering to learn quickly that which this turmoil teaches slowly. All that any pair at first needs, is a *desire* to *learn* of sufficient strength to enable them to *act*; knowledge can then be soon acquired and harmony will follow. There must, however, be no *shirking* the lessons required by life; *shirking* means *trouble*; it is this that explains the present undesirable condition.

There is a compulsory law of education set up in the conditions of life; the education of coercion and

turmoil, which we greatly increase by fighting against its imposed lessons.

Without understanding the requirements of the natural law of our onward and upward growth and of using it educationally (in the way of using all material at hand and when this is exhausted of seeking new material and experiences, to awaken new desires, make new brain-channels, and thus keep the brain material plastic) it is absolutely impossible for most married pairs to feel for any great length of time anything more than a deadened interest in each other. An interesting harmony is impossible without that educational growth that comes from an intelligent use of variety. Variety is not only the spice of life, a necessity of pleasure, but it furnishes the material upon which the mind acts to complete the educational plan of Nature.

The average husband and wife soon become dull and prosy and uninteresting to each other, because each has exhausted the possibilities of the other to serve in the entertaining and instructive way demanded by the natural unfoldment of their lives.

Most married pairs have "talked themselves out," as it is commonly expressed. The *fact* of the matter *is*, they are out of *ideas*.

Both the man and the woman are evidently here on this earth for some definite self-building experiences, and we may well reason that these experiences are theirs of natural right to find elsewhere if they can not find them at home. And, what holds still further true, this

will be done by the irrepressible in spite of gossip; so this persistence of all energy that is found seeking greater intelligence for itself by experience through organized forms, would be better understood in the interest of a more harmonious working—clear the way, give it a chance, aim at something to feed on.

Every human being has a certain amount of mental energy to expand, and the brightness of the life and the pressure for expression is in proportion to the amount; if this energy can not find for itself a legitimate variety upon which to feed for its constructive operations, it is very apt to act foolishly and destructively. It is certain to find an outlet for itself, it must have something to do. In the case of the married pair, this something is very often a quarrel. One of the two has become interested in someone else; this natural hunger for change, this craving for an educational and entertaining variety, the brighter of the two is almost certain to satisfy. There is a tremendous tendency of the family life to gravitate into routine ruts, the same old stories, the same old acts, the same old expressions, this lack of forming a habit of furnishing anything new till *change* becoming *impossible* is *absolutely* killing. It is this monotony of life that explains these startling modern affinities, it is the desire for something new, a change is required, advancing ideals have awakened new desires. If your wife is a reader, a thinker and a searcher, and you are a stupid plodder, "watch out"; but the same thing can be said where the man begins to be stirred with new ideals. It

must not be forgotten that each individual limits himself, he has but little to give. So, a new affinity is soon *exhausted*, and the *new* often becomes, in a short time, even less endurable than the old.

There is to be found an occasional couple who have stumbled upon a combination of natural sex harmony, but even the *best* of these are *far* from what most of us have in mind as the possible degree of attainment.

When we speak of affinities, soul-mates, we do not mean the ideal which we have in mind; but a wholesome, common-sense combination that works with just enough in harmony to make it interesting. Few of those even are found in practice and the ideal exists only in the imagination.

And *yet*, both individuals of all pairs, *think*, because they *feel* it to be so, that they have found *this ideal* on the day on which their alliance is legalized.

The newly married are like real estate men, who during a time of active sale are unable to rid themselves of the *feeling* that this transfer will keep up continuously, even when they declare that they *know* better; they, alike, are *absolutely dominated* and their reason *submerged* by their *feelings*.

So, it is for this reason that we usually find *surprise* and *disappointment* accompanying the wane of this delightful delusion, at which time they often begin cultivating *opposite*, instead of *like* fields of interest; begin educating themselves apart instead of together.

This is particularly true if they happen to be living in a city where variety is great, and possible affinities

common. The honeymoon wane is often followed by dislike and even hatred; there is no holding power to take its place.

All the experiences of life, including work, need to be conducted with intelligence, and never in any instance be carried beyond the *wholesome-fatigue point*, in their use, and on to exhaustion. It is evident that with right use, all the activities of life would be enjoyable and appreciative interest could be kept up; the pleasures of all functionings could not only be kept keen but increased in power. Instead, it is due to the general ignorance of the laws of human functionings, that we nearly all deaden and kill outright the feelings furnished by our best natural inheritances; as, for example, in the case of the dyspeptic who has destroyed by overindulgence, his power to enjoy his food.

There is a tendency of sensations that please intensely, like those produced by eating and music, to call for over and exhausting indulgence.

In particular do the sensations produced by the older animal functionings often become, with unbridled indulgence, dominant and tyrannical if not killed outright; but this is as a rule only in the case of persons having but little, either of will or of information. The conduct of the average person is determined by his feelings, and of these he is often the victim, as in cases of drunkenness. The old animal in us needs watching, so do habits; they both tend to dominate and should be controlled and used intelligently.

Life, in order to give the greatest pleasure and the

best education, must have the use of sufficient variety; but there is a law of use that requires rhythmical action, a rest between acts that conforms to the relaxation intervals of the wave law of motion; there are also natural resistances and repulsions encountered that must be either mastered or escaped by a change of direction. In the daily life this takes the form of tact.

This part of life is seldom sufficiently well understood in anything, so we find that for this reason, if a married pair do not soon become tied with the children which they can not avoid, they are held pretty loosely together; the sequel to this is usually a hunt, by either the one or the other, for a new affinity. The hunt is usually made by the man.

The larger designs of Nature are beyond human understanding,—they are worked out behind the scenes of the human life stage and so enticingly presented as to be coercive. Marriage serves two great purposes that we can see; the perpetuation of the species and the education of the pair engaged in the struggle of service.

Of course, we understand and we expect others to understand that a few harmonious matings, which we call affinity matches, do take place.

But in all but a few cases, these harmonies that are called natural are the product of education; if they are natural, they are so, *only* by being the product of what may well be called a *higher* naturalness, the naturalness of *culture*. Incompatibilities are very largely due to ignorance. There is always before us plenty of

evidence to show that men and women who are drawn together in marriage, are at first attracted and held by common memories; notice how those who marry become acquainted and interested.

There nearly always precedes and gradually combines with that attraction which men and women feel for each other, and which we have named love, some other item or items of life in which both are interested; your own case may serve to illustrate and furnish the proof.

They do not *always*, but *usually* pair off within their own circle of social interests. The first mutual interest is usually inspired by some mundane thing, this interest expands and ripens into a love that culminates in marriage, but the first attraction is often *anything* but love at first sight. The beginning of interest may have been a book, a concert, a poem, a journey, a picnic, a horse, a dog or any other item of an experience which the two have passed through in company, remember, and can *recall*. The use of this power of associate experience has not yet been half-learned in any walk of life; in this particular use of building a more harmonious family life it is almost entirely overlooked. It is, however, better understood by the woman than by the man. She is naturally a better educator.

Parents and educators and married people themselves should come to see how this first interest may be used as a nucleus around which to build other items of interest into a segregation of interests, that in a short time grow into a tremendously strong bond of sym-

pathy, of education, of enthusiasm, harmonious companionship, and co-operative unfoldment.

Reader, how many of the books that *you* like, does your *wife* like? How many have you and your wife read together and discussed? Is it not a fact that you have little common interest in books? And a still further fact that you require quick response from each other or you are offended, that you are touchy, vain and egotistical; often childish and slow to recover from your spells of ill nature?

Let us be natural, you say? Very well; what is naturalness?

We are contending that the product of *voluntary* culture is precisely as natural as that of *involuntary* culture, even though it may be called artificial. In fact, this later product of culture or education, though crude in its beginning, will come to be in time a higher form of naturalness. We find that in all evolved forms the higher has unfolded from the lower by means of gradual change.

In the human life, the voluntary changes emerge gradually from the involuntary, the rapid growth of education evolves from the slow growth of experience.

All the higher forms of feeling, appreciated and understood, are the product of culture; in particular does this hold true of æsthetics, love of the beautiful, in all of its many forms. Historically speaking, romantic love, as a conspicuous example of cultural feeling, is in its operation of comparatively recent date. As we go back in history, the higher forms of feeling,



such as for beauty and morality, seem to grow less in proportion to the distance retraced; besides, it requires no close observer to see how little there is to be found among the less cultured of to-day. All their emotions are of the wild, uncontrolled, hit or miss order that some enjoy calling natural.

Of course, the truly cultured person is a very rare specimen, for the reason that under our unjust and embruting economic system true education is impossible. No person obtains what belongs to him,—some are cheated by having too little and others by having too much.

Country life gives but little to the uneducated farmer for the reason that he does not know what to do with what he has, he can use his time and his means only in the crudest sort of way. There are thousands of educational opportunities, in the way of books, magazines and papers always before him, but he has not been sufficiently awakened to appreciate their value nor to realize to what extent he might use them. So, right at his door are thousands of opportunities to which he is totally blind.

But the untaught city dweller is subject to the same sort of slavery and does the same sort of repining for the same reason; so he loafs away his spare time instead of trying to learn something.

It is for the reason that both are practically untaught, that men and women awaken in married life to find themselves in all sorts of trying situations. They, from parents and from schools, are entitled to

the proper instruction. This should be begun early and kept up continuously, for the reason that Nature matures them physically before she gives them time, in an experience way, to learn anything.

Nature's way of physically maturing human beings, we may believe to be a fair way of doing things by supposing that we do not know as much as Nature; that what she has planned to make of and do with us is concealed for the reason that it is altogether too large for our present caliber.

Anyhow, it is largely because of the mistakes which this neglect of education entails, that there are found a great many of both men and women, who have made, or think they have made, a first or even a second mistake in marriage, looking for "affinities,"—for natural or temperamental fitness in marriage, so-called "soul-mates." These have not yet learned that, as a rule, "affinities" are much more easily *cultivated* than *discovered*. *Possibly* these soul-mates *do* exist, but *if* so they are so badly strayed, mixed and confused that they seldom find their proper places in this life's expression. Of course, who can say that this soul-mate idea may or may not be a fact, and that the separation and straying may not also be a fact; and have for its purpose a valuable building struggle in the effort that each is obliged to make in finding its way back to its mate or complement? Many of these affinity-searchers seem to have very crude ideals and the object of their search to partake much of the nature of the stage hero or heroine or some of the characters in the thousand and

one novels that they have read, their ideals are foolish because they have been behind the scenes of neither the stage nor of real life—they lack information, education, culture, wisdom.

We must never forget that every life is filled with the inharmony of unhappy occurrences in proportion to the ignorance of the individual; unfortunate experiences, most of which could be forestalled by a wisdom of life that may be learned. Occurrences in our lives, either good or bad, are never fortuitous, to us they are happenings only because we are not well enough informed to see the cause.

It seems very probable that could we understand and act up to, perfectly, every natural requirement, our harmony and joy of life would be perfect. The inharmony is the *going wrong* in the learning *how* to go.

No person, in this present, crude stage of our unfoldment, can *realize* the *importance* of reliable conduct, morality. The entailed disturbance of one lie or one dishonest act may be something enormous on *many* lives. Morality is the product of suffering, and is of slow growth for the reason that it takes so much suffering to teach one lesson. Morality is too intangible a thing to be readily understood. It is even much more difficult to *teach* than to put into books. *Effective* morality is a thing of *feeling* and the most important thing for educators to consider in the instruction of the child, is to make his moral education a *feeling* one; the education that does not do this is a *failure* and has turned loose in the community a dangerous citizen. There is to-day

altogether too much of the *compulsory* kind and the *paying* kind of morality, morality in which there is no moral *feeling*. This is a fault of the education of the child, coupled with an economic system that often *compels* men to do wrong.

Just a word more to finish this chapter: So much are the man and the woman absorbed in the chief thing which brought them together, that they do not understand it to be necessary to cultivate any new common interests while engaged in exhausting this one. Hence, with most couples, there soon after marriage follows *indifference* and a desire for new experiences; next, in order, there follows *absolute nausea*, and a *determination* on the part of *one* or *the other* to *have a change* that *gives* these new experiences.

Each has exhausted the possibilities of the other, particularly has the more intelligent of the two reached the limit of the other's power to entertain, or the power in any uplifting sense to educate; there is usually found, also, combined with this great lack, a stubborn unwillingness on the part of the one who knows least to learn from the more intelligent one.

As a rule, it is not so difficult for somebody else to educate, to liberalize, or to reform a narrow, vain, selfish, egotistical, quick- and bad-tempered man or woman as it is for the husband or wife. It somehow happens that the moment marriage takes place, the lesser of the two thinks he or she is equal to or above the other in intellect, that marriage not only equalizes brains but often makes the inferior practically the superior. So

it follows that the best time for either to educate or to reform is before marriage.

However, there is no good reason *why* persons of ordinary intelligence can not be shown and *should not* learn after marriage. And unless both the husband and wife *do* conform to the entertaining and educational requirements of this law of Nature, by continually bringing in a new supply of unfolding variety, new things learned and to learn, they can not get the best from life. *Without this*, life soon sinks into a dullness that often becomes intolerable to the mentally active person; then follows disagreement and soon after that, separation.

This holds particularly true in the present day of books and magazines, and consequently rapidly advancing ideals.

CHAPTER XIV

THE APPLIANCES OF LOVE AND THE PURPOSE OF HOPE

THIS plea, in the interest of the harmony and permanence of the home life, by means of an educational fitness, would be wholly unnecessary, were the one particular attraction called love, around which so much romance has been woven and on which men and women depend almost entirely at the start, sufficient to act as a permanent tie. But we all know that it is wholly inadequate,—it soon wanes and often palls.

The permanent ties of the home life and happiness, depend more upon the way we see and use our other opportunities; things of the mind, of subsistence, of pleasure, of social functions, of personal habits, of economics, of politics and of religion. Permanent happiness depends much more upon a wise philosophy of life than upon that first and strong attraction which most men and women proceed to rapidly squander.

The things that we obtain through much effort are the things that we learn to understand sufficiently well to appreciate. It is the very exceptional person who can so appreciate things of value secured without conscious effort, as to use them with economy, in anything. The story of the Prodigal Son explains the abuse of

the pleasure of eating,—it is an old animal inheritance that has cost us no conscious effort, and for this reason appears to be too cheap to require careful use; hence, trouble arises. So it is with everything in life. No wise man would leave to his children or other relatives a fortune that they have not earned. This generation fully appreciates neither American Independence nor modern civilization.

The greatest privilege in life is the one of being obliged to make constructive effort.

To one of little experience, little education, little reading and little reflection, life seems to be made up of items having distinctly marked lines of separation. But the individual who succeeds in learning much, will, with this increase of outlook, discover that, as a matter of fact, no one thing stands by itself alone,—that all life is inseparably mingled,—is a fabric, a web of interdependent items held together by hidden wires behind the scenes; and that life's experiences become harmonious to the individual in proportion to his increase of ability to see the dependent relationship of things.

So in the matter of love; though it may be "the greatest thing in the world," it is dependent; in order to operate well it must be accompanied by its material appliances, be properly nourished; when made to feed on itself it is self-devouring—can not be sustained any more than physical existence can be kept up on scenery, the common expression being, "You can not live on love and scenery alone."

Though ever so real, the permanence of love depends more on its prose setting of practice than upon its poetical beginning. The attraction we term love is, from a less to a greater degree, the property of all life. Among human beings, the courtship exaltation is Nature's intoxication, set up to draw the man and the woman into a combination which, without this glamor of delight, would perhaps never take place.

Nor is it alone in marriage that we see the working of this almost coercive power of desire. In a slightly modified form, and with a less degree of intensity in its action, we see that human beings are led into almost every new undertaking in life,—it may be the expectation of some gain. But, by this hope, this poetry of anticipation, men and women are enticed into enterprises which, without this elation, this enthusiasm of feeling, they would never undertake. And the more alive a person is, the keener his consciousness, the more he has of this divine fire, the more miraculous will appear the achievements of his life.

It also holds true in enterprise, but of course, more so in matters of love, that while this feeling of elation is on, men and women are too much dominated by the emotion to think and to reason sanely,—so dominant and overpowering, indeed, is it found to be that persons in love feel that theirs is the only case of true and lasting love since the beginning of the world. Failing to understand that the entrancement which comes to all at least once in a lifetime, can not last forever, they seldom set about the preparation of a substitute,—a

new love to take its place when the old has departed on "the wings of the morning."

Hence, we find the sequel to this to be, that the keen interest in the married life often goes out with the departure of its poetry, or exhausted source of first love.

CHAPTER XV

SOME TYPE FEATURES OF SEX

IT has been shown above, that the great field in which the two types of mind, known as the male and the female, function alike, is the one that has been most neglected by educators; whereas, it should have received most attention, for the reason, that here is where mutual interest is needed; it is here that they meet to *agree* or to *disagree*.

It is this lack of mutual interest, due to want of common knowledge that, more than anything else, explains why it is that married pairs without children so often find themselves inclined to quarrel. The sexes should always be educated together. The man and the woman who undertake to share alike the good and bad fortunes of their lives, should each know as well as possible with what the other has to contend.

But there are two ways of mental functioning, one of which is peculiar to the male and the other to the female mind, they are considerably unlike; there is a psychology of sex as well as a physiology of sex. To briefly examine some of the more pronounced features of these two fields is the purpose of this chapter.

There is a difference in the ways in which the man and the woman look out upon the world and view life,

that is due to their respective functions in life. These two *unlike* ways of viewing the things of life, have needed *less* attention from educators than the *like* way, or common field, for the reason that the two *unlike* fields have been better cared for instinctively,—they have had more time in Nature's laboratory to unfold.

Sex differentiation must have begun with or been inherent in the cell life, begun with the matter of *nutrition*, and *is, with this*, the oldest inheritance of the animal life. But even so, the functionings of these two fields are far from being automatic, far from being instinctively perfect in their action. These two differing fields (though not so much so as the one field of their common mental activity) need educational attention and correction for the following reason: The change we call progress so disturbs both the mental and the physical functionings as to require in these a continuous readjustment to meet the requirements of the change, the new conditions.

Note the shock to the nerves occasioned by a change from a quiet country life to life in a noisy city. Things that disturb and break up the old life are on the increase everywhere. This will kill unless met with intelligent readjustment.

For this reason we find that this adapting and re-adapting change that takes place in all life is, on the whole, an onward and upward one,—through "survival of the fittest." This holds emphatically true in sex differentiation. Most persons believe they understand

the nature of this difference between the man and the woman, but its complete purpose, its beneficence, the possibilities which it holds in its unfoldment of a higher life of action and happiness for the man and the woman of the future, no one yet comprehends.

The man and the woman seem to be the two halves of a whole; there exists between them a natural mutual dependence, which develops a freedom of individual action in the proportion that they evolve understanding and honesty. They are intended to be co-operators, rather than competitors; helpers, not antagonists.

There is much co-operative value in the fact that the man and the woman are each equipped with a faculty of arriving at truth that the other does not possess; this is not half understood and used; neither cultivated, nor trusted. They discredit each other because they both make mistakes.

Because they do not understand the co-operative value of the unlike faculties, they hold little mutual interest in the things of life, they do not pull together, their home is unsatisfactory, they can seldom enter into conversation without ending in a dispute, followed by a sulk.

This is why we find the world filled with snares that catch and ruin men and with other "fool-catchers" for women that enslave both men and women.

It is helpful to understand that *life's expression* is one of *continuous* change. The *pathway* of life is seen to be filled with a *moving panorama* of human beings feeling their way into things of greater use and beauty,

as well as of better conduct; all in conformity with a definite plan. In doing this they must, of course, be continuously passing through much *foolishness*.

Women, as a rule, are more conventional than men, they are apt to take the things of to-day as having more *permanence* than they actually possess, to take them more as a matter of course. That is, they tend to hold firmly to the *established* order of things, to side with the *haves*, the plutocratic; they, as a group, like *respectability* and the *easy road*. Men hold things of convention in much lighter esteem,—they often laugh at, and sometimes treat them with ridicule and contempt.

Observe the woman's fondness for weddings, and also her interest in funerals!

This tendency of the woman is explained by recognizing that things as they are, established *forms* and *ceremonies*, have been evolved largely through her influence, for her protection and the permanence of social progress.

She, for this reason, becomes a *better observer* of these external forms, she sees all the little conventional fly-specks of life and is shocked when one of these specks frescoes one of her little loves, but she often enjoys seeing these specks on the loves of her enemy. She likes *clean* things, but in *any* event she desires to *appear* well and will sometimes *cover* the soiled when the clean is not available. Observe her keen sense of smell. Though she, on the whole, is quite as honest as man, this intense desire for a conventionally correct

appearance tends to make her dishonest in this particular way.

Hence, it follows, that a soiled character well concealed is, with some women, little worse than a soiled collar that can not be concealed.

She influences *building* and *holding*, the *construction* of the *home* and the *holding* and the *use* of *gained knowledge*, *customs* and *even* superstitions. If she ever becomes an *Anarchist* or *Iconoclast* in her beliefs, it is because of her being a perverted and embittered case of *too great social conservatism*. She is not *naturally* so. Observe the Suffrage movement. In Woman's conservatism we see her the bulwark of the church.

This social influence of the woman is *static*, it tends to bring about a stable equilibrium, to fasten upon the world a fixed type, to fossilize society by establishing dogmas in all of life's forms of expression. While she spurs the man to *action* she desires him to act along and within the lines of her feelings, and she does not feel comfortable without *social approval*; to please her the man must act within the lines of social sanction.

The woman is strong in *emotions* because she is strong in *sensing*, hence she is frequently the victim of her feelings because her feelings dominate her judgment. It follows, then, that she is apt to be led by *sense intoxication*, carried off her feet by the harmony of color, of sound and of perfume. But so, too, do we find this same thing to hold true of emotional men.

This explains why it is that all places, where scenery

and music are largely featured, and the atmosphere delicately perfumed, are much better patronized by women than by men; men are largely drawn there by women.

This also explains, further, how it is that certain religious orders hold their places of influence, through a pompous show, long after they should, in the interest of human progress, have died. It is in this way that political institutions keep in power through man's greed and prejudice-formed feeling, long after they have ceased to be socially useful. It is this tyranny of feeling, and of habit, that should be practically understood and broken up, that it may not submerge and prevent the action of reason.

The sight of a diamond must give to a woman a much greater pleasure than it does to the average man. Man takes advantage of this sense enthrallment to please, to win, and to control the woman. However, we do find this love of ornament still lingering in the less evolved masculine type, but not among thinking men.

As was said, in substance, above, the man and the woman seem to be the *two halves* of one *complete* instrument of expression. There is *that* in the *one* that *completes* a certain *constructive power* of the *other*, that is not confined entirely to the offspring; a power which they learn to exercise well, but only through much conflict.

In this adjustment to bring about working harmony between the two, the matter of learning to live together

co-operatively and happily, the *custom* has been in the past for the woman to submit and *accommodate* herself to the *likes* and *conveniencies* of the man; often to smother her originality and preferences to do so. *Even now* she changes much more as a wife in the interest of harmony, than does the man, as a husband, for like purpose.

For this submissiveness on the part of the woman there are two plain reasons: the first of the two is innate,—had its origin in an unknown cause, a tendency that began to manifest itself at the start of her differentiation into the female type and must have been set up as a necessity of co-operative harmony. The second is a product of evolution; one of the two must fight the battles and exercise general control. This partially explains man's superior physical strength. One of the two must be ready at all times to grapple with the matter of subsistence. Woman could not do this and bear and care for her children.

Their respective functions in life have been builded by the common but tacit consent of the two, evidently in the belief that the man, being the bread-winner, should have most to say about what the two should jointly do. Because, the winning of a subsistence *has been* and *still is*, with *most couples*, the matter of *greatest* importance.

So we find that woman must have started out learning to *love* the matter of her *naturally assigned* line of functioning. We find, as a rule, that the woman does not *care* to "*boss*," she is interested in her *own*

work and loves, her *home* and her *children*, with other things to which these naturally lead and with which they are naturally associated. The normal woman looks up to her mate with admiration in the proportion that he leads her and controls his affairs in a large and masterly way; with domineering, theatrical, masculine vigor.

She *even prefers* that he *tyrannize* over her rather than to be a *weakling* among men in the *battle of life*. In any event she wants him to *win*, she *hopes*, honestly; but if the way of his winning begins to look a little shady, she prefers that it be without, on her part, a too close personal inspection of the *moral details* of his acts.

Even now, in our more prosaic life of to-day, she still enjoys for herself very greatly the somewhat, figuratively speaking, poetical and dramatic seizure of old. She is better satisfied when carried off the stage of her maiden life by her hero in the midst of her kicks and screams. It is this that leaves behind it a soothing influence that sweetens all her after life. At all events she likes to *feel* that *others* believe she had but little to do with this matter of her seizure, and she prefers to feel it to be a *fact* that the man wanted her badly enough to *steal* her and bear her away into helpless captivity.

But the *fact* of the matter is now in this present, less poetical everyday life of ours, of growing female independence, the woman often spends as much as, or even more time and energy in getting the man in-

terested than the man takes in the *capture* after he once begins to move; then he is very apt to think he did it all.

Anyhow, this love of the woman for dramatic winning explains the young woman's admiration of the soldier and other men who wear brass buttons. The *woman* loves *authority*, hence the *magic* of brass buttons.

It is this that gives to the feminine woman that almost beseeching appeal of submissiveness so entrancing to the average man,—a manner that some women learn to affect because it *is* so attractive to the man—particularly does she do this naturally and almost unconsciously before marriage.

The man likes to feel that he has someone devoted to himself exclusively, someone whom he has won, mastered, subdued and trained, when perhaps he is the mastered and trained one.

But the woman still feels this power of the natural order of old, and she feels very much humiliated when in love affairs she is obliged to make most of the advance moves under cover. In the cases where this has happened she never in after life feels for the man quite the same respect that she would have felt had he wooed her in true feudal, theatrical form! He is not quite her ideal and she has stored up in her mind a certain resentment that crops out occasionally in their after life.

Further, many women, if they desire to place all the blame on the man when anything goes wrong in

their married life, prefer to have a plausible excuse for doing so, and this they do not have when they have shown too much willingness to have the combination take place. The woman desires to be able to say, "Well, you wanted me and chased me till you got me, now take the consequences; you knew what I was." This in spite of the fact that every art known to her sex had been used in concealing that about herself which she did not wish to be known.

There is still left in the woman's feelings much of that tribal instinct or heritage, of the time during a million years, or perhaps much longer, when she was seized and borne away into captivity as a chattel, a property, to hold, to master and to thrash. There is also left in the feelings of the man that to thus dominate is his natural right. But we must not forget that we are evolving into a *new* life and the changes through which the man and the woman must pass (in leaving the old order and taking up with the new) must of necessity cause them much suffering. All new birth, of whatever kind it may be, involves suffering.

The woman complains much of the inconstancy of the man, but his conduct is very evidently determined by the fact that Nature has placed upon him no such *obligation* of constancy as it has placed upon the woman. The woman serves the *race* with a larger mission.

Down through the ages, both sexes have been as dishonest with each other as they could be. It is but

gradually that they come to see what it is that pays best.

The avowed ideal of the average woman is the Hebrew Joseph, a character whom, however, the natural woman inwardly holds as much in contempt as the man does the masculine woman.

Why the woman begins immediately after marriage, and it is expected of her to begin immediately, to not only go to the home of the man, but to fit herself into the requirements of that home and its surroundings, to change more in the interest of harmony than the man, is not altogether an arbitrary matter—it is evolutionary, resident in the factors that unfold both their lives. It is the nature of the man's occupation that he is *now*, and *always* has been getting an experience of a greater variety and vigor than that allotted to the woman by her occupation.

This lack of variety, lack of opportunity to study character and things from actual contact, this monotony, is what explains the extreme mental narrowness of the average faithful housewife; it also explains that which we call her intuition, a power that is largely composed of rapid deductions. She has been obliged to be more of a Sherlock Holmes. She has had much less of the material of experience, but because she has used this material to better advantage in reaching conclusions she not only has *seemed* to be, but *is*, a much better guesser.

To-day, however, the woman is gaining rapidly in freedom of expression through the ever increasing op-

portunities offered her by advancing civilization to gain knowledge through experience outside of her own home and by reading.

As her ideals expand she finds that radical change on her part in the interest of harmony, becomes less necessary. It will gradually come about that this adapting of the woman to the convenience of one man with little or no effort on his part to reciprocate, even to the extent of giving up her individuality, will gradually grow less.

She is gaining more independence of action. Hence, the man is finding himself obliged to gradually co-operate more and to command less. This brings out a tremendous protest from the man with old-time ideas in his head.

But this unfolding change is in the direction of a higher life for both the man and the woman. Nature liberates all her changing forms through the evolution of a more pronounced individuality.

We see it coming rapidly about, therefore, that if the man *fails to become interested* in the *likes* of his wife, and *will not allow* her to become interested in *his* likes, she will soon find that she has neighbors.

Nature's tendency is to bring more freedom of action to all by means of compensating liberties rather than by the same liberties to each—this gives variety.

As a rule, the woman will respond very quickly to any interest the man may show in the things she likes, or she will gladly follow him, go sympathetically into his own mental field where he will *invite* her or even

allow her to come by her *own* invitation. In fact, she will make many and repeated attempts to become his close companion, but her efforts *can in time* be discouraged through *rejection* and the assumption of masculine wisdom. It hurts nearly all women to be treated as if they were children.

Because woman is more plastic, and can, more quickly than the man, accommodate herself to the requirements of any change, we are apt to think that she should be more progressive. This, however, from all the evidence at hand, may well be doubted. She has a yielding ever-readiness to change, rather than a mastering power of change, hence her change for either the better or the worse depends upon the power to which she yields. Her mutability is not necessarily constructive. Woman has much originality, but this originality is largely in the line of tact, adjustment—she has evolved in the line of the diplomat, in adaptability; possibly for the reason that in most other original lines her action is socially discouraged.

Woman will work boldly and even aggressively within sanctioned fields, or along lines that have been educationally mapped. But because the least conventional frown acts upon her like a frost, she has cultivated the suppression of all ideas that come to her in which she can find no sympathy, and for which she can find no human authority already established. She is made afraid of much of herself, because of this conventional frown.

The woman sets great store by the opinion of others,

and she dislikes to combat these for the reason that she desires to be loved, and withers away without love. It therefore follows that she, much more than the man, is hurt by criticism.

There is plenty of evidence to show that, for a beneficent purpose, the evolution of the female of all species began taking place at the negative pole of life and man at the positive pole of life. So we find that in the case of the woman, all the experiences of her life, while passing through the grosser phase of human unfoldment, tend to keep this original impetus intact. This tendency is implanted in the nature of her life's functionings that determines her occupations and forms her loves.

She has, therefore, come to be more of a natural show window than an aggressive salesman, her function in life is more to attract than to invade, her originality lies more in the line of art than of invention, as a grouper of the old rather than a builder of the new, an educator rather than an originator, a teacher of old words rather than a coiner of new ones. If she finds a thing in the dictionary it must be right. It is no easy matter to convince her that errors exist, a word and its definition must be right because it is in the dictionary, she swears by her authorities. She is coercively strong in that power of publicity which she would indignantly deny; to secure the means for this is frequently the cause of her downfall.

There is no question about there being a difference in the manner of mental as well as physical expression

that is due to sex, in art, in literature, in esthetics, in morals, in thinking, in fact in almost everything.

This should be understood and recognized as a difference of natural co-operative beneficence, a difference of ever greater enjoyment in the proportion that it is assisted by intelligent culture. This should be recognized culturally, together with that larger field of interest in which the two function alike.

The natural difference between the male and female modes of life's expression tends to differentiate them independently and co-operatively rather than competitively. There *difference* is not the one between *great* and *small*,—there are *different kinds of greatness*, a great railroad builder, in this life, is not apt to be a great poet.

It is not likely that the *woman's* greatness will ever be the positive, deciding factor, though she may, in a negative way, be the *initiator* of the pair, she can make suggestions; it is evident that she is placed at the wrong pole of life—as the decisive factor in life's building, she is not a marked success.

It seems to be in the woman's nature to *resent* even the *insinuation* that she initiates even when she does; tell her that she is chasing a man and see what will happen. Woman has her own line of greatness at her own pole of life.

It is already sufficiently well known and established that the woman's mode of operation is to initiate by attraction in her own naturally assigned field of operation. The man merely does what the woman has

planned that he should do when he rushes dramatically in and with words climaxes the entire maneuver. He is thought to be below the line of masculine normal and is held very much in contempt when he fails to respond.

Woman often conquers when she submits and man often submits when he thinks he conquers. Both men and women have always voted, they have always conquered and have always ruled, and both do this in an *exact proportion* to their *desires*, their *self-control*, their *intelligence*, and their *will*. But their mode of operation is different.

A woman knows better than a man that there is often more victory to be gained from retreat than from pursuit, more from withdrawing her claims than from the insistence of their payment, more from love than from commands. As a rule man has less emotional feeling but better judgment to balance the emotions of the woman and keep her from running wild.

If woman had both these powers, the one of initiation in most things of life, and accommodation to meet the requirements of change, there never could be any working harmony between the man and the woman.

It is because of this power of adaptation in the woman, her alertness to meet conventional requirements rather than to set up new things and mold the public to fit these new things, that she becomes the victim of the fashion makers. Fashions, as a rule, originate with men.

In this rapidly moving panorama of fashion-change

the woman defines her likes as good taste and her dislikes as vulgarity. But analysis of this matter shows that what she likes, if measured by a standard of natural beauty, of fitness, would often prove to be anything but in good taste. She has been caught and enthralled through her senses, by her desire to attract, she becomes the victim of advertising fashion exploiters, worked by suggestion. So she *believes*, because she *feels*, while the *spell* is on, a thing to be in *good taste*, which *is*, as a matter of fact, often no more than a bizarre and degenerate form, a fashion cartoon of true art and fitness, a thing that will look to the same woman, *ridiculous*, when the passing of the fashion has dispelled the illusion.

Nature must always furnish the standard for good taste, the model for true beauty and artistic excellence. Human creations are not artistic when the would-be artist departs from the measure of natural law.

The higher unfoldment of progress marches ever in the direction of *art* conformed to *utility*, rather than *utility* made to conform to *art*.

Nothing can remain long in use without the consent of *natural fitness*; things, other than the fittest, are always ground up in the mills of the gods or old Father Time, and the material of which they are composed reshaped into things better fitted to serve human ends. And this holds true of hats, of coats, of buildings, of streets, of laws, of courts, of governments and of religions.

CHAPTER XVI

INTUITION AND REASON

THERE always has been and there still is, considerable contention over the question as to which is the better way to arrive at truth: by the way of reason or by intuition. But it is very evident that neither reason nor intuition can be accepted as the final court of appeal,—they often both lead to mistakes—they are both human functions and are both fallible.

This is well; because, in this rivalry between the man and the woman over these two methods of mental operation, these failures tend to so keep down the conceit of both parties as to enable them, by lying considerably to each other, to live with more or less comfort under the same roof.

However, *of the two*, reason makes fewer mistakes in reaching its conclusions, it takes *more steps* and takes these steps *more deliberately*, it *weighs evidence* with greater care and obtains better practical results than intuition so far as intuition is yet unfolded. But they work well together and are both needed factors in the scheme of unfolding life.

The method used by intuition is the one of jumping at conclusions, that is, intuition may know a *few things directly*, just “because,” anyhow, it is quite evident

that intuition in some way takes short cuts, but we have very good reason to believe that it reaches its conclusions by successive steps of mentation, using material means, in much the same way as reason, with the exception that these steps are more *concealed*. The reason for their being hidden is that the intuitive is not a type of mind sufficiently analytical to trace the rapid steps of the process verbally. In fact, the reason may partly be that "because" is not only a short cut to settlements, but serves the further purpose as a mysteriously operating process. Intuition seems to move from *particulars to generals*, instead of from generals to particulars, and the mind takes its steps so quickly and automatically that no memory is preserved of the process, so when it reaches its wholesale conclusion, makes its sweeping generalization, it has lost sight of the particular from which it started. It fails to explain how it arrived. Intuition is unable to make classification that will stand the test of science, though it often reaches the truth in individual cases.

Mr. Blank is a rascal, hence his entire family of twelve children are rascals; in fact, all persons by the name of Blank are rascals.

This sweeping classification from insufficient data, often the arrangement of all of any given group under one head, made from a knowledge of the characteristics of one only, and without considering whether the units have or have not any natural relation, is quite a common fault to be found with men as well as women. These mistake the species for the genera,—they judge

of all by the little that they know, for the reason that they can not understand how *little* they know as compared with what there *is* to *be* known.

But again referring to the woman, it is the nature of the woman to conceal the source of her information, *even when she knows the particular item* with which she started,—she likes to *wield her power* of being an *enigma* to the man, without, if possible, telling a direct lie. So when pressed to tell how she came to reach her conclusions she says “because,” and that settles it.

In any given case the thing from which she drew her conclusion may have been a mere glance of the eye; as a rule, the perceptive faculties of woman are much keener than those of man, she sees *little* things that speak to her *meaningly*, things that entirely escape the man. This holds particularly true in matters pertaining to sex and character. For her data of estimate a woman is always watching the *external expression* of the man with whom she associates, and in particular does she read his character more or less correctly by the way he is clothed; also, his feelings in the story told by his facial expression, while he is most often looking straight ahead into vacancy, unconscious of her subtlety.

Her power in this direction is a matter of age-long cultivation and inheritance, the strength on which she has relied rather than on physical strength,—it is the weapon of defense and offense which she often wields; she has a *character-seeing consciousness*, the result of detail observation, a consciousness which the

man has not yet evolved. But this is more a matter of induction than of intuition, and she therefore often makes great mistakes, through using it to draw hasty conclusions.

The product of both reason and of intuition should be carefully weighed because the factors of operation by which results are obtained, are very complex; besides, they are often mixed with many impurities such as jealousy, vanity and dishonesty. These frequently set up a rapid action of the imagination resulting in a tremendously vitiated product.

It may not be amiss to here suggest to the man who has a wife filled with this untaught wisdom and prophecy, if it becomes a little troublesome as well as useful, to make a note of some of her prophecies over her signature so that she can not forget what her predictions were, in any given case, when she has failed, as she often does, and so far forgotten as to say "I told you so."

In its method of working to reach accurate conclusions and to make discoveries, reason works by the safer method of deduction, the process of working from generals to particulars, after the law has been discovered by the slow experimental process of science, empirically.

This, however, is the way that few men or women follow in practice; the great majority jump at conclusions, reason from particulars to generals. This careless and unfair method leads to many complications in human affairs.

If you wish to study human beings, let them talk while you think and question. If you have in this way studied the psychology of the woman, you have learned that the working of her mind is almost entirely empirical,—as a rule, she is neither scientific nor philosophical. In matters of conversation, therefore, she is interested only so far as the subject is social—as it pertains to men, women and life,—is biological so far as it leads directly to sex relations. This one attitude of her mind has become so firmly fixed by inheritance, by the evolution of her life, that it is the one mission that holds in her feelings a coercive need; all other matters of life are mere attachments, her platonic loves are, unconsciously to her, sex attachments and ornaments.

So in matters of guessing, when sex is concerned, in social matters, guessing with but few facts, it must be confessed that woman surpasses man. She is, here, a better hypothesis-builder, a better theorist; for the simple reason that her keen interest in this field has enabled her to gather a larger fund of its general knowledge, here in this field her mind works quickly and easily, here she has mental plasticity.

We find that men of wide knowledge do much the same thing; in science and philosophy they are able to reason and reach results much more quickly and accurately and make a much less number of mistakes, than men with narrow and laborious minds, than men with few of the pictures of either words or things in their minds with which to work.

CHAPTER XVII

FROM NOISY IMPOTENCE TO SILENT POWER

THE advance of the ideal always stimulates that action which breaks up the old order and pioneers the way to better things. The world of to-day is greatly in need of a higher average ideal. The onward move of the ideal works out reform through relaxation of social rigidity.

Can you, who have had your eyes but half open during the past few years, doubt that the ideals of women are moving forward much faster than the ideals of men? And there is a very plain reason; women *read* more,—and this is bound to make them think more. Women are much more *alive* to the *value* of education than men. And have we not more than a half reason to suspect that this masculine blindness to the improvement that is taking place among women, was set up far back in the natural law, that woman might at about this time gain and have her reign of ascendancy or even tyranny, as man has had his reign of physical ascendancy and tyranny in the past ages? *If* in times past, she has been able to perform much more than the household drudgery with her babe strapped to her back, who shall say that without this burden she may not be able to perform a part of the drudgery

of state and nation? Anyhow, we know this: Man, in the past, has been the deciding factor, but because he has been dishonest in the discharge of his function—because he has grafted—has refused to do as well as he knows—has refused to make use of the educational privilege of that which has been learned, who can say what penalty he owes and must pay to the woman and to the nation?

Woman tends more, when a thing has been learned and recorded, to put it into practice; that is, she is more conventional,—takes more to authority—sanctioned lines of education, and is naturally more conscientious. For this reason, possibly because she has suffered most, just here at this historical juncture, she is stepping in to compel the masculine delinquent to put into practice that which he has long *known*, but refused to use.

In the matter of material life and living there is taking place a tremendous growth of human ideals which the dishonest man-made laws are preventing the majority from realizing. It is this denial that makes it increasingly difficult for the man to meet the expectations of the woman in the matter of support; it is this denial that accounts for much of the growing desire of both men and women for independent action; and it is this same thing that is, to a large extent, responsible for the increase of spinsters and bachelors, as well as an increasing number of divorces to secure the same end.

The great distance between the ideal which each holds

in mind and that which they are able to realize, produces too great a torture in their partnership-action for endurance. This explains the increase of that which is practically polygamy among the coarse and vulgar rich; it explains the *disgrace* to civilization of our present *hotel practices*—this that holds true *everywhere*.

Can you wonder at the increasing desire on the part of the awakened woman to secure the right of suffrage, in order that she may reform the laws that are now so strongly tending to reduce all her sex to the level of the common woman of the street,—to that of the hotel convenience,—to the rich man's concubine,—and that also denies to thousands of them the right of legitimate motherhood and to thousands of men the right to a wife? Do you *wonder* that the woman desires to take a hand in freeing herself from such a *degenerate*, and still degenerating condition? Do you *deny* that it is her *duty* to do so?

An Englishman said to me very recently: "The best women of England do not want the right to vote." This I *emphatically deny*. The women of England that are now fighting for their rights, are made of the same stuff that made England all that she now is,—such as these have been the mothers of the men who have made England, the unconquerable. And by means of a large percentage of decadence, England must pay for all this denial of rights to her women. The world needs to be disentangled from the meshes of this tendency toward universal prostitution, a large part of which it has already realized. Do you think that woman is

not going to take part in this work of reform? If you do you are mistaken. The Suffragette has come to stay, and she will prove to be our salvation; she will save our civilization, if it can be saved. There is a power behind the Suffragette that can not be so easily imprisoned as this instrument we call the "Suffragette," and mention in such disdainful terms. There is no one feature of our present-day degeneracy that shows more plainly than this one which renders women slaves to the passion of the more vulgar types of rich men,—several women secretly kept by one man. This is neither what the woman wants nor what the man needs. The woman wants respectability, culture, expression of the beautiful in art, refinement and intelligence, a home with one man and children, with some assurance that these children will be supported and educated. She wants to *live*. It is this that will prevent race suicide.

But under the existing conditions of injustice and ignorance, the cause of which neither understands, men and women are altogether too apt to enslave each other with petty exactions, to try to own each other; each feels that the other can not be trusted; they absorb dishonesty from their surroundings—it is contagious; they usually try to get the better of each other, not knowing that in nearly all things jealousies and espionage will aggravate instead of helping the matter.

Men and women must learn to realize the power of education to create a higher life; to see that each *should be* and *is* destined to become to the other an instrument of educational use; that they are in the crude

state and may in the adjusting obtain great growth. This result of the conflicts of life, though not so tangible as some of the more material things, is, after all, the thing of real value.

Everything has its day, its rise, its use ; its decline and fall, or rather passes out of old forms and emerges in new.

So it is with the old forms of education found in fighting ; this has served a very admirable purpose,—it is to some extent still serving, but fighting energy is rapidly passing into new and less noisy forms of progress, forms having greater power. Fighting is iconoclastic,—destructive rather than constructive ; it stirs life into greater action and removes old and fixed forms from the pathway of progress ; it is conducted along lines of muscle, brag and passion ; but the moment its mission is clearly seen to be enlightenment it will cease to serve, and here is where the day of just laws and the woman begins, and the day of mere muscle and brag ends. Education is the short, silent, easy and inexpensive way to the cessation of hostilities and the solution of problems. Of course, figuratively speaking, the ocean of life has not all been charted, but enough of it has been to enable us to avoid a great many dangers where the information can become practically operative by finding its way into human heads.

Empirical and theoretical education, education properly so-called, is of very recent date when compared with the time that human beings have been learning by experience alone, also with the time it has taken to evolve

the physical and mental structure of the race. In fact, education, through the instrumentality of the printed page, is so modern that the world has not yet learned to make more than a very limited use of it.

The majority have no appreciative interest in the matter of education,—they fail to see its practical importance. What the average man can do to keep his independence or to earn a subsistence, is but little; he is not even a good handy-man; he has had but a crude and narrow experience. The majority of such men are still prejudiced in favor of ignorance, as can be seen in many ways, and in particular by the way they treat the school-taught man who comes among them to put his book information into practice. No trifling mistake made by the young man fresh from school, is allowed to go unchallenged. He is laughed at and often ridiculed.

Of course, this sneer of the unschooled man, at what he calls “book learnin’,” is in part due to jealousy, largely due to a lack of appreciative understanding of the function of theory.

In fact, the part that the *idea* plays in the world, is too intangible for the majority to understand. They begin to flock around and to applaud when the idea has been made tangible, embodied in something that can be sensed. The *giver* of *ideas* is never discovered by the *many*. Uninformed persons always fail to see that every *conscious* act is preceded by an *idea*, by a *theory*; it *must* be or the *act* could not be performed. Hence, the importance of the acquisition of ideas. The

art of application comes with practice and follows the *plan* of application, *skill* comes with *practice*, practice makes in the direction of perfection. The well-schooled man, or the man self-taught from books, if he has not become *fixed* in prejudice, *orthodoxed* by his mediums of information, made mentally unchangeable, soon outstrips the man who learns by experience only.

This purposeful unfolding of the natural human powers by means of what we call education is the only *short* way to knowledge; in this way the student equips himself with that which has been booked by all those who have passed over the fields in which he desires to become efficiently active.

No individual can cover more than a small field in life with his own unaided experiences. Efficiency gained by experience alone, is not only slow, and the way narrow, but the journey is expensive and the effort often painful. This need not be if the individual will first obtain for himself the theory outlined by the experiences of others preceding him.

The difference between practice *without* theory and the practice that *follows* theory, is really the difference between *savagery* and *civilization*.

The student should be taught that *little of what we know* is the *final word*, but it is *so* good as to be of *infinite* help in our practical life. Also, the best way to become an original investigator is to first learn all we can from those who have gone before and there will then be plenty of room left, if we can find the time, for experiment in unexplored fields.

Notwithstanding the fact that we know these things theoretically, we are not yet able to put them into practice because of our monopoly-robbed and education-starved system.

CHAPTER XVIII

THE ORNAMENTAL WOMAN AND ECONOMICS

WHERE there is life there is sure to be either action or the possibility of arousing action. Life is either active or latent; herein we seek for the evidences of life.

We are all dead to that concerning which we do not feel and of which we know nothing,—dead to that of which we are unconscious.

We know of no better way to account for organic life than by evolution; the territory of consciousness is the product of experience, memory, and since the beginning of education this consciousness has been several times doubled. The holding of, and ever enlarging upon life's interests is the possibility of art, of cultivation. In this way life can be kept ever moving from lower to higher planes of consciousness.

This increase of consciousness must be brought about largely by seeking and using variety, finding something new. Constructive change awakens; monotony of life kills. Old age is more the *effect* of the *loss* of *old* interests, without the acquisition of *new* interests, than the *cause* of this loss.

Interest in a thing compels the functioning of the organ that enables us to enjoy it; this forces con-

tinuous repair, keeps up a keen preparedness for functioning and a certain increase of the capacity to enjoy.

Human differences, then, should not be looked upon as matters to quarrel over, but as parts of this educational variety, as opportunities for mutual instruction.

Each of us has been delegated two parts to play in this great drama of life, one part as teacher and the other as learner; the first we should learn to practice without dogmatic assumption; and the second we should hold tentatively but thoughtfully and patiently.

There are comparatively few in this life who succeed in doing much or in knowing much, for the reason that but few ever learn to make use of their spare time and means and opportunities.

In the use of these the great majority are prodigal. Particularly is it true that too many young married women are led into mischief by having too much idle time on their hands; they are without any plan to use this surplus in pursuit of self-improvement by reading or by some useful home-making occupation.

This belief in the natural right of the woman to live in idleness, is an imported disease and had its origin in the foreign snob with more money than brains. With this foolishness many a woman and her worshiping simpleton of a husband are inoculated. They evidently do not know that neither man nor woman can lead a safe, a comfortable and a wholesome life without some regular occupation.

We know that there is to-day a very strong sentiment

in favor of the idle woman, the ornamental woman, this product of suggestion. This woman belongs to a large class that has come into existence through a desire of badly taught women in many walks of life to ape the women of the idle rich,—society women. So that there are now many indolent women, the wives of men having but a small business income or working for moderate wages.

So much do some brainless women take it as their right to do nothing, backed by a strong public sentiment, that they become immediately angry with the person who happens to hint at their duty to be useful to themselves, their husbands, or the world.

This sentiment has come to be a sort of fashion, that lazy and vain women do not like to see pass away,—it serves their feelings too well.

Snobbery, like grafting, tip-taking and charity, is a disease.

But in the growth of this sentiment the *man* is much more to be blamed than the woman. The environment of the woman is shaped by the man, and naturally, in the interest of harmony, she accommodates herself to the requirements of this environment; she is more plastic, fluid, mutable, amenable to change, yields more readily to educational influences than man. Her attempts to change this foolish man-made product are frowned upon even when she would greatly improve it, so that, as in the right to the ballot, the woman must always make her breaks for freedom as one of a body. The unenlightened man is here as blind, egotistical, selfish, jeal-

ous and brutal as he was two or three thousand years ago, and the female vampire and other perverts of the system are parts of his punishment. All suppression of human rights has a penalty and the payment can not be escaped.

CHAPTER XIX

HOME INHARMONY, DIVORCE AND ECONOMICS

IT is a matter of common knowledge that in the married life, advancing civilization has increased rather than decreased the inharmony between the man and the woman. There are more quarrels and divorces than ever before, in the history of the world. Why?

Most persons know that the blame for their failure is not all to be found in themselves; there is something wrong, but few know what. The majority keep too near the surface in assigning the cause, making no real exhaustive effort to know the truth. They can see that the power of the labor-saving machine to produce the things that everybody wants is continuously and enormously on the increase, but they fail to see why, with all this improvement, comparatively few are able to supply all their needs.

The majority fail to see why they do not obtain more of the products of their labor and of the machine, for the reason that they fail to see the cause of this unfair distribution; the removal of the cause is simple, when once seen. They know that if the millions of money stored in bank vaults and kept out of use, were in circulation, times would be good.

They can see thousands of needy men and women passing and re-passing stores and warehouses filled to overflowing, and their owners failing because they can not sell; they can see that men can not exchange their labor for the means with which to buy. They can see idle hands, idle land, idle machinery and idle money, also men, women and children starving because these can not be set in motion and their products fairly distributed.

They can, if they will, see real estate ever increasing in value, particularly city lands, and accompanied by a corresponding increase of rents to pay interest on the increasing land values; and what follows? The price of all kinds of merchandise must go up to pay the increasing rent.

Few are able to see that this ever increasing value of land is due to increase of population and to the increase of the power of the labor-saving machine to produce—in fact, to everything that makes a community a better place in which to live; land takes to itself all the value of improvements and charges it up in rents.

It is this that makes the cost of living an ever increasing one and throws men out of work. There are comparatively few, however, who can find the cause from a given effect. Hence, they are unable to see that every improvement and every individual added to the population raises the price of land and of rent, and that it is the consumer, the purchaser of goods, who, by means of higher prices, pays all of this rent. The rent thus

paid to a landlord, the tenant, as one of many, has created,—the landlord has no more to do with making this value than the tenant.

The labor-saving machine should produce more for all, and it does, but all do not get it. Instead, the machine, by means of private property in the land, is made to produce for the few only, by raising the price of land, of rents and of the things sold on the markets.

What we are here finding fault with is the fact that the majority will not take the trouble to inform themselves; they are therefore wholly unable to see the plainly visible steps in the working of a system that withholds from them the benefits of all progress; a system that prevents them from obtaining their natural share of the products of the labor-saving machine.

It is this one great fact of human laziness that makes slaves of us all; this explains all manner of disturbance, inharmony and fights.

There is nothing plainer in this whole scheme of progress than Nature's effort to make us act thoughtfully. And in this matter of the things of *use and of need*, made by the machine in great abundance for all, but stored out of reach and rotting all around us, do we find a case particularly to the point to prove this. We, the majority, must remain without all this till such time as we have thought out how to construct the social machinery for the honest and automatic distribution of these things of use. For the few to see the cause will not solve the problem; the majority must not only *see* but they must *also act*.

It is in the lack of these necessities of life, and other things, that all of us should have for our daily enjoyment, that we find a large part of the explanation of the cause of this increasing turmoil in the married life. And this turmoil *will* continue to increase and it *should* continue to increase; race suicide should increase; in fact, every vice and every crime in the catalogue *should* and *will* increase till the majority are in this way sufficiently aroused, by suffering, to set about finding and applying this simple remedy that lies so directly before the eyes of every human being, and can be plainly seen with the eyes open.

As a result of this unfair system, so easily remedied, we see thousands of women desiring thousands of things that the more prosperous of their rent-collecting neighbors have, but which they, through the community, can *not* have, because they *have no rents* to collect. They fail to see that in justice this value belongs to the community, that in this way all should collect the ground rents they make instead of allowing it to be collected by a few. These women, like their husbands, do not think; they do not have stored in the laboratory of their brains the material that enables them to think along this line of the making and distribution of the things which they want and need for use.

They, by their inability to see the cause of their slavery and drudgery, place too much blame on the particular man, the husband on whom they depend to supply their needs. Nor can the husband who knows no more than his wife, explain to her why he is unable

to meet her expectations, and *he*, in so far as he has failed to cultivate efficiency of hand and brain, *can be* blamed. In the matter of home-making, there are more men than women who are good for but little, and one reason for this is that the home supply which the man is supposed to furnish is affected more directly by bad economic conditions than is that part presided over by the woman. The *fact* is, our lives are all very dependent upon that over which we, as individuals, have but little control,—our social and economic conditions. It is the failure of the majority to understand economics that causes nearly all poverty, crime and domestic turmoil, and until some radical change takes place the White Slave trade will not only persist but will increase; the only remedy is to remove the cause.

CHAPTER XX

WHY SANE AND HONEST MEN DO NOT MARRY

UNDER present conditions of economic and social unfairness to the individual, we find marriage decreasing among thinking men and women.

The informed person can see how very difficult it is for the young man to start in life, with nothing, as the average man must, and *win* and *hold* by honest business methods a comfortable independence for himself and wife.

Handicapped with a family, it is exceedingly difficult for this average man to succeed as his wife expects him to succeed. If he fails, he is censured not only by his wife and his friends, but by his enemies also. The family man of to-day, with but little means, is an absolute slave.

So difficult is it for the wage-worker to secure steady employment at wages with which he can meet the expense of his own and his wife's growing love of luxury, and the increasing cost of the entire panoramic equipment of the family, that the *sane* man knows *better* than to marry, he is too wise to so tie himself as to be obliged to bid good-bye to every form of independent action for life. The thinking man finds himself denied

that to which Nature entitles him, by the injustice of social conditions.

However, to see how it is that the cost of living is becoming ever greater, is a simple matter, because there is abundance of available information on the subject.

Men and women are directly the slaves of their own lack of information and indirectly the slaves of their own economic system; it is this that makes of woman a conventional slave and every step she takes out of this slavery one of bitter fight and martyrdom.

All of these fool-catcher institutions by which we are surrounded, coerced and betrayed, are products of this dishonest, man-made monopoly system; that almost compels every business man to build up his business on the high price, graft plan of operation, in order to pay to a landlord the rent he and his neighbors have made.

The average woman has not tried to think much, because it has not paid her very well to think. So we find Mrs. Jones, whose husband is able to secure for her but a bare living, looking upon Mr. Smith, who is worth half a million dollars, as a man very superior to her Mr. Jones. Could she know the whole truth concerning the business morals of the two men, she might reverse her opinion.

In trying to please, to protect and to meet the expectations of those they love, men are tempted, nay, almost coerced by a system that denies justice, to do things for which they can find no moral sanction,—things which they could *easily* and *morally* accomplish, were they

living under an honest system of production and distribution.

In order to make the *rents* that they must pay to the *landlord*, hotels, restaurants, theaters, department-stores, dry-goods and grocery stores, doctors, lawyers—in fact, every business and every profession are equipped with a certain amount of fake; the endeavor is to exaggerate their own value, by fooling their customers with impressions,—traps set to catch the gullible.

Nearly all places of business are fitted up to take advantage of persons who are controlled by their feelings rather than by reason, traps set up through glamor, suggestion and sentimentality, to coerce the man through the feelings of the woman—if he refuses to be a victim he lacks courtesy; honesty becomes old-fashioned.

To such an extent has this art of working gullible men through the emotions of the woman, by psychological exploiters in every department of life, been spread, that over the average man it has become positively irresistible. If he refuses to be a victim, he becomes a brute in the public eye of sentimental empty-headedness.

A woman worked to a frenzy by modern methods of reaching her husband's pocketbook, through her feelings, to pay somebody's rent would prefer to be ten times the *fool-caught*, and compelled to enrich the landlord, rather than to be *once* the *dowdy* that would save her husband many days of toil and herself much misery.

It is the glitter of this machine-made wealth of things,

monopolized and vulgarly displayed by comparatively few, that turns the head of the majority with envy, jealousy and hatred, and works them to a finish, *instead of*, as it *should*, inspire them to seek the knowledge that would *compel justice* to be done.

Thinking people know that the wages of neither the average young man nor of the average young woman are sufficient to even *half clothe*, as she would *like* to be clothed, the average unthinking, fad-caught, theatre-crazed, restaurant-eating, home-hating woman of to-day.

Nor is this intended to be a condemning criticism, except of those who refuse to learn anything.

In the way of having everything they need, all men and women should be rich, and the only reason that they are not, is because they do not yet know enough. The young woman who marries the *poor* man as a last resort, only because she has failed to attract and hold the rich man for whom she was educated, starts out in life with a mild protest, if not a stronger feeling against her fate. This tends to exaggerate in her mind all the little deficiencies of her struggling husband.

She not only fails to take an interest in, to sympathize with, and encourage him in his efforts to win success; but she, under such circumstances, is very apt to feel toward him a direct antagonism.

What must inevitably happen in these cases of which there are a great many? Can we wonder at the increasing number of divorces? That economy which must be practiced at the start of life, if success is ever to be

won, is out of the question. This prodigal education, this love of luxury without the means to gratify the feeling, is fatal to honest success.

As a rule, the woman so educated is a poor judge of quality, she thinks if an article has a high price attached to it, it must have merit to correspond; if an article *comes high* it *must* be *good*.

It follows as a sequence of her false measure of value, that unless the things which her husband purchases for her meet with this *price* requirement, she feels hurt, and sometimes, *insulted*.

She likes to *show off* among her friends with *big prices*, whether the high-priced articles are, or are not, good for anything.

The twenty-five-cent meal for which the customer is often made, in many of these fool-catcher places, to pay from *one dollar* to *five dollars* would rest perfectly on the stomach of such a woman; while, if the same meal had been secured at its real value, it would have given her ptomaine poisoning or resulted in a case of chronic dyspepsia. A book bought in a second-hand store would give such a person nervous prostration.

Why do nearly all persons erase the price marks from their holiday gifts? Though few would own it, it originated in a desire to conceal the truth of a cheap price—it is the evolution of a lie into a custom of politeness; and as a matter of fact, is a vulgar practice instead of the reverse.

What have we, then, as an inevitable sequence to this false condition of things in the way of family making?

Simple, comfortable life is impossible among such simpletons. The evil effects on the average mind are too numerous to mention.

The thrifty and sane young man, the young man who is obliged to start in life with nothing, and has brains enough to determine him to secure an independence with honest effort, refuses to marry. In fact, if he belongs to that large company who are first obliged to educate *themselves* or *go without* education, he has no time left to marry and do justice to himself, his wife and his offspring.

Men who marry, then, are those who have been educated and given a start by parents or someone else. Though this is seldom fully appreciated, it leads the young man to believe that he can marry with safety. This is one of the marrying classes, but there is another: There is always with us a great marrying army of the thoughtless, gambling, irresponsible, prodigal type; men and women, who being led almost entirely by their feelings, have too little brains to think of the consequences of their undertakings; they are foolhardy rather than courageous. A small percentage of these win in the battle of life; but the great majority prove to be a social detriment—a large percentage of their progeny proves to be a public care.

Such untrained simpletons are well supplied with that which can produce degenerates, idiots, increase the number of orphan-asylums, hospitals, policemen, soldiers and prisons; and they have too little sense to support and educate their own offspring.

Dishonest law-makers, you are the chief among criminals; it is you who have made the laws that deny to the weaker citizens the right to be educated; it is you who have made White Slavery and the hotel prostitute common everywhere; it is you who make the poverty that creates criminals and then it is you that make laws to set up the pretentious machinery to regulate all this disturbance that you have made, but which as a matter of fact does little more than to *hound* all these to their final doom.

Is there nowhere, stored up in Nature, any punishment awaiting you who have done this consciously? If not there should be.

CHAPTER XXI

VAMPIRES THE PRODUCT OF INJUSTICE

THE average individual is an effect of the causes he has not learned to control; *personally*, most men and women are the *produced* rather than the *producers*.

It is because the woman has not been encouraged, or even allowed to know anything of politics or of economics, that the evolution of female independence has not been a normal unfoldment. She does not, therefore, understand the economic causes of most individual failures among men; she takes the failure to be nearly altogether a personal matter. As to the *cause* of his own failure, however, the average man knows but little more than the woman, when the cause happens to be economic. Most young women, educated for rich men, but married to poor men, blame their husbands for their poverty, because they know but little of why it is that they are surrounded by abundance of wealth in which they have no share.

This lack of understanding, due to a perverted education, has produced a very large class of poor men's wives who are much more ornamental than useful; they feel that if the man can not provide he must take the *consequences* because it is his *duty* to provide.

The young husband soon finds that he can not *afford* the luxury of an ornamental wife; she is much like the automobile on which the repairs every six months equal the first cost,—she makes a very interesting piece of furniture, but her *use* is very small. Nor does the young *husband*, knowing no more of economics than his wife, and enthralled by the foolishness of his day, see *why* it is that he is unable to meet the expectations of his object of worship.

This fosters a feeling of bitterness among men and the belief that there is no such thing as justice operating in the world. The sequel to this condition, is that we find men setting all sorts of traps to extort from other men the means to indulge their shallow wives and sweethearts in their desires to rival some vulgar neighbor not worth a moment's notice or a second thought.

Of course, this not very small class of badly taught, mentally perverted, vampire type of women of our own day, is the product of unjust economic conditions—this class, together with their male counterpart, is an *effect*. If the reader is a woman, and not one of this type, she will not defend the type by taking offense.

Said one of this vampire type, not long since: "I am glad that I am a modern woman—a manager of men in a new way. The old-time wife did not understand the art of making herself appreciated; she ruined her attractions by working too hard; she did not understand the illusion in the art of dress; she did not place a *proper value* on herself, nor did she know how to keep her per-

sonal accounts. She was *secured* too cheaply by *giving* herself to the man.

“The *wise* woman of to-day is getting better returns for what she has to offer the man for her support and amusement than did the *old-time housekeeper, washerwoman, slave* and *baby-tender*. The modern woman makes herself felt and appreciated, and her every possession a home asset; she has learned that she has, in the art of dress, in leisure, in withholding her treasures and dealing them out in small quantities, a power to hold the man and obtain what she wants. Easily obtained things, like easily gotten money, can never be appreciated by either men or women of the common sort.

“Of course, there have always been a few women who, to some extent, understood this art of using the special power of their sex; but, thanks to progress during the past century, the number of such women has greatly increased, so that to-day we find many who have learned to apply their power with great skill to gain selfish ends.

“I have learned this for my own use and like the application very much. My husband is a railroad man, but to meet him on his return home, with my person made attractive,—with a smile and a kiss, serves to hold him longer and stronger, and to much more easily obtain the objects of my desires, than were I to meet him worn out with the care of babies and the household; cross and carelessly dressed. Of course, my husband is but a common man and this is my way of meeting his requirements.

“So as a woman, I aim to make the most of my resources,—to prepare what my husband wants of me for the home-market, always keeping the price high. I find a domestic demand for all I am able to supply at never less than par value, and often, when I am in need of *something extra*, I inflate prices with watered stock. By so conserving my energies as to keep myself under fine self-control, I frequently dispose of my stock at a premium of five hundred per cent or more.

“Now,” she continued, “do not find fault with my method of obtaining what I want, because this *husband-exploiting* is, according to modern business methods, *perfectly legitimate*. I do not claim that my way of operating is strictly fair, any more than is the same principle when applied in business, but I am getting what I want, for one thing, and for *another*, I feel that I am helping my sex get even with the man by making him pay well in the present for his past abuses of the woman.

“I am doing *precisely* what I *intend* to do; I have no apologies to offer.”

And who can deny that this woman is practicing modern business methods in her domestic life? except that her method contains much less dishonesty; she obtains less in proportion to her effort,—less for nothing than the landlord. But what she *does*, contains quite a strong tinge of yellow,—it partakes of the nature of the *de luxe* edition of books, made up from an *old set* of *battered plates* with gaudy, *fool-catcher* bindings, fake revisions, and sold at a very big price

by agents ; it is the twenty-five-cent meal, prepared with a few gaudy frills and aided by a squeeking old fiddle or two to extract from conventional simpletons and bashful purchasers, two dollars or more ; it is the art of making with veneer,—with a high price and the awe inspired by assumed dignity and a pompous show,—shoddy in all lines appear valuable.

From its first use in theology to frighten the timid and unthinking into submission, this art has gradually found its way into the hands of every individual and every institution of modern life, where the aim is to take advantage of the less informed and helpless. It is the art of flimflamming the timid and the ignorant with sense-glamor or glitter in order to squeeze from them money to pay the continuously increasing rents.

And this much complained-of married-life falsity is merely a part of this inflated price, or watered stock ; high-priced shoddy ; the few getting much and the many getting but little ; this unjust system that is reflexively responsible for the dishonesty with which we find every fiber of our modern life permeated. The entire unthinking world is hopelessly under the influence of its demoralizing spell. A large percentage of honesty among men is impossible under the working of such a system.

We find the more remote cause of this condition to be the general ignorance which allows our present monopolistic system to exist ; it is this purely and simply, and the distorted and fungus growth of vampire men and women is but one of its many evils.

The woman here quoted merely echoes the sentiments of unthinking thousands, when she further says: "I look upon the activities of this life as a game. Mortals must either *eat* or be *eaten*. I *prefer* to be one of those who *eat* and I propose to give as little as possible in work for what I eat.

"Of course, we realize that there is a remote possibility of there coming to the individual a day of reckoning for this sort of conduct. But most persons of the modern world are willing to take the chance of enjoying to-day on borrowed capital of all sorts, while living in the hope that by deferring the payment from time to time, the obligation may be shirked altogether.

"We feel that one after another of our illusions have been removed by progress, so that few now believe that there is either a *hell* or any exact compensation in the laws of Nature; that there is working any moral law, or that if there is such law, man can control it to suit himself."

She continues: "The modern interpretation of the meaning and use of life is that of the wine, woman and the theatre side, the all around sporting life of Omar Khayyam's Rubaiyat. This happens to be my interpretation and use of this now celebrated poem. I think it is *great*, and *deservedly* popular because of the features mentioned above, which so admirably fit it into the working fabric of the life of to-day, and particularly that of the wealthy classes."

Many realize that the world is filled with women of this type, and with *men to correspond*. Such a mistaken

view of life is the inevitable outgrowth of our ignorance and our unjust economic condition. By many sane and normal men and women, marriage is considered as much a partnership as that formed for any business purpose, a combination in which both parties willingly, even *gladly* and *cheerfully*, do their part to *compel* success. But these, on account of the ignorance and dishonesty of the majority of those by whom they are surrounded, are living and working under a very great disadvantage.

Back in the age of muscle, which progress is slowly leaving behind, much of the treatment of the woman by man was domineering and unfair. But to-day, as we gradually emerge into the age of brain, external things are being more and more moved by intangible forces; woman is not only getting even with the man but ahead of him in the selfish use of the good things of life. So much does this hold true and so strongly fortified by public sentiment do we find her in her aggressions, that a great many thinking young men do not consider marriage a wise undertaking.

So great, indeed, and so rapid has been the evolution of the degenerate part of the New Woman type that in her aggressive progress she will soon, if she continues moving in the same line of change, reach that place where she will be a *fool* if she does *not* marry and the man will be a *fool* if she does. We must understand, however, that this type of woman is in but a small way the product of her own effort, of her own making;

she is more the *effect*, the fungus reflex of economic conditions, of man-made laws.

Since the beginning of family life, it is probable, some men have over-estimated their relative value in the combination; figuratively speaking, they have watered their stock and forced it on the market.

Many modern women have learned to do the same thing by attraction. The growing appreciation of the woman has brought with it a sentiment in her favor that the less scrupulous type of women use to their own advantage.

This class has learned to inflate prices with the art of dress,—self-decoration, and to use the weaknesses of the animal man who has but little of either will or of information. So we see many badly-informed men who mistake the *appearance* of the woman and the *price* she places upon herself for intrinsic value, learning of his mistake only when he finds himself in the merciless hands of the *vampire* with the *sentiment* of the *court* entirely in her favor.

The average woman of to-day, because of the fact that she is *reading* more than the average man, is *thinking* more; it is this that explains her rapidly growing freedom of action. Her *power* resides in the *ideas* she is absorbing. This is too intangible for the average man to appreciate—he does not fully understand the importance of education. When to her power, gained through her reading and thinking, is added the still more subtle one of her feelings, we can readily see why it is that

the woman, when once started, goes fast and far into freedom and often abuses her power.

Almost the first thing the man does when his mental eyes begin to open with ideas, is to practice the *yellow*, to acquire the art of lying and of business-faking; woman, only to a less extent, does the same thing. It is for this reason that there are thousands of young women who have learned just enough to make of their power of attraction a commercial asset. They know that there is a certain class of half-evolved young men, whose respect and love can be gained and held by the price they are obliged to pay. These women have learned that the more their company is made to seem a privilege, the keener will be the pursuit of the man.

This old price-appreciation game has been worked with more or less success in all ages and in all departments of life, to inspire desire and respect in the unthinking mind. It has been the *great lever* of the *shoddy vender* in all the past ages of the world, and is now used by the same yellow crowd, with the power of its members increased to the extent that they have gained a better working knowledge of the minds of those who do not think.

Men and women, who in their *unfoldment* have reached a high *degree* of *moral stamina*, know too much to *stoop* to such methods in *any* walk of life, nor can they be easily worked with this *watered-stock bunco game*.

The *legitimate* way of life and action, the way that all men and women will have some day sufficiently un-

folded to know and to practice, is that of giving *intrinsic* values and in making *honest* representations, in all the transactions of life. From those of the young man and the young woman in the *matrimonial* market down to those in which articles are sold by merchants over the counter—they will sometime learn how very much superior is this way of honest values, this making everything in life *well worth the money paid for it*.

It is true that the genuine article does not, by fair methods of making itself known, *always* find a market; but this is due to the fact that the business world is befogged with rascality. However, when an honest article is placed by honest methods, it is not likely to need the second placing; besides, honest conduct is a powerful contribution to the growth of human betterment and to this, every person should contribute a share.

Vampirism, the taking of something for nothing, the shirking of duty, the selling of watered stock and of shoddy goods at a high price, faithlessness, laziness and grafting, are all wrong; they are practices of deceit, they are founded on lies; they are false; they destroy confidence among men; and none of these can ever, in more than appearance, be successful—in the final clean-up they are, without exception, failures; they disappoint and degrade all within reach of their influence.

It is no small thing for any human being to possess, during the time of his closing years, the feeling that he has never practiced in this, our short term of school which we call life, any of these infamous arts.

All the prohibitions, oppressions, restrictions, monop-

olies, wars, police, prisons, doctors, lawyers, judges, dishonesty and conventions, are products of *ignorance*: they make *trouble* to the extent that they by suppression prevent natural unfoldment. It is absolutely impossible to tie up and hold out of use the factors and energy of progress—and with which the world is so plentifully equipped—without having it burst forth later on in uncomfortable ways.

It is *suppression* of the woman by masculine tyranny that explains the inability of the woman to reason. This being shut in and out of the world, and denied the use of that information which is the material of reason, *keeps* her from reasoning.

To suppose that woman is not equipped with reasoning possibilities is a mistake, but she has not only not been encouraged to reason,—her attempts to reason have always been snubbed and ridiculed.

Woman will reason more and better in the proportion that she finds it paying better and in the proportion that progress frees her from her own foolishness and fears, and from conventional tyranny. Men do the same thing.

The *vampire* is not a female but a human being and a ghost. The reason that we are more offended with the female grafter than with the male, is that we are not so *accustomed* to the female grafter; but the cause of both is suppression and the resulting ignorance which has prevented the natural use of human energy.

One who has observed women to any great extent,

will have noticed how marvelously well they can reason whenever their purpose is better served by reasoning. But having other resources to achieve their ends, they do not depend very much on reason; they are plastic, they have a quick ability to change that enables them to adapt themselves to the requirements of any situation—they can drift or pull with the tide.

For this reason, whenever a woman *wants* a thing that *reason* would prevent her from obtaining—when she desires something childishly and does not mean to be fair about it but *wants* it, *right* or *wrong*, she always has her reason-defeater “because” to fall back upon as the first step in a series of maneuvers to secure the desired end.

In case “because” fails she resorts to her next weapon of tears; if this fails her she can brighten up and consult her doctor with his inexhaustible supply of prescriptions, reaching as they do from chronic invalidism to a six months’ outing and divorce.

This usually brings the “old man” to terms, because he knows very well that, however well the wife may be looking, how this sentimental public of to-day looks upon the matter of her doctoring.

The wise man so realizes the situation as to know that it is either this or something worse; for when it comes to working the “old man” by an idle woman who has no sympathy with the struggles of her *husband* her resources are inexhaustible.

A husband is utterly helpless in the hands of a crafty, unsympathetic, unscrupulous vampire of a wife; as a

last resort, she can work up any sort of a tragedy if it serves to gratify her whims or her desires.

Theatrically speaking, the woman can act her part much more skillfully than can the man; she has more time to think out and gain tact to use in a battle of cunning to defeat masculine reason and muscle.

Of course, it should be understood that the discussion here has to do with the woman who belongs to a comparatively small class—one of the selfish, untaught, morally weak, and unscrupulous women; one who, as Rudyard Kipling says, “does not care” for anybody but herself, but who for some not very plain reason, we seldom find tied to her *male* vampire counterpart.

The thrifty, prudent and moral man who finds himself fastened by marriage to such a woman, has little chance to make either terms or peace; his quickest and safest way is to give her what earthly goods he has, without getting into the courts with a good chance of getting also into the penitentiary, because here in this modern war with the woman, the man never gets fair play. If a woman does not like a man she will fleece him without compunction, because her conduct is the product of her feelings; where we find her *conscientious* and *moral* it is because she *feels* to be so. Where her feelings are not enlisted the meanest of conduct does not seem to make her suffer; she can be as remorseless as a tigress that slays other animals to feed her young.

But woman responds much more readily and quickly to moral culture than man; it is due to her educational plasticity that her feelings can be much more readily

trained into moral harmony—she can be reached sympathetically. And the difference between the moral woman and the one lacking in moral attainment is much greater than the difference between day and night.

In the proportion that men and women reach a higher degree of differentiation, they will become better and more effective co-workers, harmonious companions. Life gives much more to two intelligent persons than to two unintelligent persons.

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